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TRUE CHRISTIAN RELIGION

VOL. I

1907 Rotch Edition

OF

SWEDENBORG'S WORKS

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THE TRUE CHRISTIAN RELIGION

CONTAINING

THE UNIVERSAL THEOLOGY

OF

THE NEW CHURCH

FORETOLD BY THE LORD IN DANIEL VII, 13, 14
AND IN THE APOCALYPSE XXI, 1, 2

BY

EMANUEL SWEDENBORG

SERVANT OF THE LORD JESUS CHRIST

First published in Latin, Amsterdam, 1771

Rotch Edition

VOL. I

BOSTON AND NEW YORK
HOUGHTON MIFFLIN COMPANY
The Riverside Press Cambridge

Daniel VII, 13, 14

I saw in the night visions, and behold one like the Son of Man came from the clouds of the heavens. And there was given Him dominion, and glory, and a kingdom; and all people, nations, and languages shall serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

Apocalypse XXI, 1, 2, 5, 9, 10

I John saw a new heaven and a new earth. And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And an angel talked with me, saying, Come hither, I will show thee *The Bride, The Lamb's* Wife. And he carried me away in the spirit, upon a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God.

He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.

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THE

TRUE CHRISTIAN RELIGION

CONTAINING

The Universal Theology

OF

THE NEW HEAVEN AND NEW CHURCH

THE FAITH OF THE NEW HEAVEN AND NEW CHURCH.

1. THE faith is prefixed in a universal and in a particular form, that it may be as a face before the work which follows; and as a gate through which entrance is made into a temple; and a summary in which the particulars which follow are duly contained. The Faith of the New Heaven and the New Church is said because the heaven where angels are and the church in which men are, make one, as the internal and the external with man. For this reason the man of the church who is in the good of love from the truths of faith and in the truths of faith from the good of love, is as to the interiors of his mind an angel of heaven; and therefore, after death he comes into heaven, and there enjoys happiness according to the state of the conjunction of his love and faith. It should be known that in the New Heaven which the Lord is at this day establishing, this faith is its face, gate, and summary.

2. *The Faith of the New Heaven and New Church in the*

universal form, is this: — That the Lord from eternity, who is Jehovah, came into the world, to subjugate the hells and glorify His Human; and that without this no mortal could have been saved; and that they are saved who believe in Him.

In the universal form is said, because this is the universal of faith; and a universal of faith is that which must be in the whole and every part. It is a universal of faith that God is one in essence and in person, in whom is the Divine Trinity, and that He is the Lord God the Saviour Jesus Christ. It is a universal of faith that no mortal could have been saved unless the Lord had come into the world. It is a universal of faith that He came into the world to remove hell from man, and that He did remove it by means of combats against it and victories over it; thus He subjugated it and reduced it to order and under obedience to Himself. It is a universal of faith that He came into the world to glorify His Human which He assumed in the world, that is, to unite it with the Divine from which it was; thus He holds hell in order and under obedience to Himself forever. Since this could not have been done but by means of temptations admitted into His Human, even to the last of them, and the last was the passion of the cross, therefore He endured that. These are the universals of faith as to the Lord.

On man's part the universal of faith is, that he should believe in the Lord; for by believing in Him conjunction with Him by which is salvation, is effected. To believe in Him is to have confidence that He saves; and because no one can have this confidence but he who lives well, therefore by believing in Him this also is meant. The Lord also says this in John: *This is the Father's will, that every one who believeth in the Son, may have eternal life* (vi. 40); and in another place, *He that believeth in the Son, hath eternal life; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him* (iii. 36).

3. *The Faith of the New Heaven and New Church, in the particular form*, is this: — That Jehovah God is love

itself and wisdom itself, or that He is good itself and truth itself: and that as to Divine Truth, which is the Word, and which was God with God, He descended and assumed the Human, to the end that He might reduce to order all things which were in heaven, and all things which were in hell, and all things which were in the church; because at that time the power of hell prevailed over the power of heaven, and upon earth the power of evil over the power of good, and thence a total damnation stood before the door and threatened. This impending damnation Jehovah God removed by means of His Human, which was Divine truth, and thus He redeemed angels and men; and afterward He united in His Human Divine truth with Divine good or Divine wisdom with Divine love, and thus together with and in the glorified Human returned into His Divine, in which He was from eternity. These things are meant by this passage in John: *The Word was with God, and the Word was God: and the Word became flesh* (i. 1, 14); and in the same, *I came forth from the Father, and have come into the world: again I leave the world, and go to the Father* (xvi. 28); and also by this, *We know that the Son of God hath come, and given us an understanding, that we may know Him that is true; and we are in Him that is true, in His Son Jesus Christ: This is the true God and eternal life* (1 John v. 20). From these passages it is manifest that without the coming of the Lord into the world, no one could have been saved. It is similar at this day; wherefore, unless the Lord come again into the world, in Divine truth, which is the Word, no one can be saved.

The particulars of faith on man's part are these: — 1. That God is One, in whom is the Divine Trinity, and He is the Lord God the Saviour Jesus Christ. 2. That saving faith is to believe in Him. 3. That evils are not to be done, because they are of the devil and from the devil. 4. That goods are to be done, because they are of God and from God. 5. And that these are to be done by man as from

himself; but it must be believed that they are from the Lord, with man and through him. The first two particulars are of faith, the next two are of charity, and the fifth is of the conjunction of charity and faith, thus of the Lord and man.

CHAPTER FIRST.

GOD THE CREATOR.

4. THE Christian Church, since the time of the Lord, had passed through the several stages from infancy to extreme old age. Its infancy was in the time when the Apostles lived and preached throughout the world repentance and faith in the Lord God the Saviour. That they preached these two is evident from these words in the Acts of the Apostles: *Paul testified, both to the Jews and to the Greeks, repentance toward God, and faith in our Lord Jesus Christ* (xx. 21). It is a memorable event that the Lord some months ago called together His twelve disciples, now angels, and sent them forth into all the spiritual world with the command that they should there preach the Gospel anew, since the church which was established by the Lord through them has at this day become so fully consummated, that scarce any remains of it are left; and that this has come to pass because the church has divided the Divine Trinity into three persons, each one of them being God and Lord; and from this a sort of frenzy has gone forth into the whole of theology, and thus into the church, which from the Lord's name is called Christian. A frenzy is said because the minds of men have been driven by it into such a delirium that they do not know whether there is one God, or whether there are three. There is one in the speech of the lips, but three in the thought of the mind, and thus there is a disagreement between their mind and lips, or between their thought and speech, from which disagreement the result is that there is no God. The naturalism which reigns at this day is from no other source. Consider, if you will, whether while the lips speak of one and the mind thinks of three, the

one thought does not inwardly as they meet cast out in turn the other; from this cause man scarce thinks otherwise concerning God, if he thinks at all, than from the bare word, God, without any meaning which involves knowledge of Him. Since the idea of God, with all conception of Him, has been thus torn to pieces, I wish to treat in their order of God the Creator, of the Lord the Redeemer, and of the Holy Spirit the Operator, and lastly of the Divine Trinity; to the end that what is torn to pieces may be made again whole; which is effected while human reason is convinced from the Word and the light thence, that there is a Divine Trinity, and that this is in the Lord God the Saviour Jesus Christ, as the soul and the body and the proceeding life in man; and thus that this article in the Athanasian Creed is true — That in Christ, God and Man, or the Divine and the Human, are not two, but in one person; and that, as the rational soul and flesh are one man, so God and Man are one Christ.

THE UNITY OF GOD.

5. Since the acknowledgment of God from knowledge of Him is the very essence and soul of all things in universal theology, it is necessary to begin with a declaration of the unity of God, which will be demonstrated in order by these articles: I. *The whole Sacred Scripture, and from it the doctrines of the churches in the Christian world, teach that God is one.* II. *There is a universal influx from God into the souls of men, that there is a God, and that He is one.* III. *Hence it is that in the whole world there is no nation having religion and sound reason, which does not acknowledge God, and that God is one.* IV. *As to the quality of the one God, nations and people have differed and still differ, from several causes.* V. *Human reason from many things in the world may, if it will, perceive or conclude that there is a God, and that He is one.* VI. *Unless God were one, the universe could not have been created and conserved.* VII. *The man who*

does not acknowledge God, is excommunicated from the church and condemned. VIII. *With the man who does not acknowledge one God, but more than one, nothing of the church coheres.* These articles are to be unfolded one by one.

6. I. *The whole Sacred Scripture, and from it all the doctrines of the churches in the Christian world, teach that there is a God, and that He is one.* The whole Sacred Scripture teaches that there is a God, for the reason that in its inmosts it is no other than God, that is, the Divine which proceeds from God; for it has been dictated by God, and nothing else can proceed from God than that which is Himself and is called Divine; this the Sacred Scripture is in its inmosts. But in its derivatives, which are below and from the inmosts that Sacred Scripture is accommodated to the perception of angels and men. In these it is likewise Divine, but in another form, in which this Divine is called Celestial, Spiritual, and Natural, which are no other than coverings of God; since God Himself, such as He is in the inmosts of the Word, cannot be seen by any created being. For He said to Moses, when he entreated that he might see the glory of Jehovah, that no one can see God and live. It is the same with the inmosts of the Word, where God is in His *esse* and in His essence. But still the Divine, which is the inmost, and is covered with such things as are accommodated to the perceptions of angels and men, shines forth like light through crystalline forms, yet variously according to the state of mind which man has formed for himself, from God or from himself. To every one who has formed the state of his mind from God, the Sacred Scripture is like a mirror in which he sees God, but each in his own way. The truths which he learns from the Word, and with which he becomes imbued by a life according to them, compose that mirror: from these it is first evident that the Sacred Scripture is the fulness of God. That it not only teaches that there is a God, but also that God is one, may be evident from the truths which, as

just said, compose that mirror, in that they cohere in one series, and make it impossible for man to think of God but as one. From this cause, every one whose reason is imbued with any holiness from the Word, knows as from himself that God is one, and perceives that it is madness to say that there are more. Angels cannot open their lips to utter the word Gods; for the heavenly aura, in which they live, resists. That God is one, the Sacred Scripture teaches not only thus universally, as above said, but also particularly in many passages — as in the following: *Hear, O Israel; Jehovah our God is one Jehovah* (Deut. vi. 4; and likewise Mark. xii. 29). *Surely God is in thee, and there is no God beside Me* (Isa. xlv. 14). *Am not I Jehovah? and there is no God else beside Me* (xlv. 21). *I am Jehovah thy God, and thou shalt know no God beside Me* (Hos. xiii. 4). *Thus saith Jehovah, the King of Israel, I am the First and the Last, and beside Me there is no God* (Isa. xliv. 6). *In that day Jehovah shall be King over all the earth; in that day Jehovah shall be one, and His name one* (Zech. xiv. 9).

7. That the doctrines of the churches in the Christian world teach that God is one, is well known. They teach this because all their doctrines are from the Word, and have coherence so far as one God is acknowledged not only with the lips, but also with the heart. To those who confess one God with the lips only, and in heart three, as is the case with many at this day in Christendom, God is nothing but an utterance of the mouth; and every tenet of theology is to them but as an idol of gold enclosed in a shrine, the key to open it being in the possession of the priests only; and when they read the Word, they do not perceive any light in it or from it, and not even that God is one. The Word, with such persons, is as if blotted with erasures; and, as to the unity of God, covered over. These are they who are described by the Lord in Matthew: *By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: their eyes they have closed, lest they should see with their eyes,*

and hear with their ears, and should understand with their heart, and turn themselves, and I should heal them (xiii. 14, 15). All such persons are like those who shun the light, and enter chambers where there are no windows, and feel about the walls, and search for food and money, and at length acquire a vision like that of birds of the night, and see in darkness. They are like a woman having several husbands, who is not a wife but a wanton harlot; and like a maiden who accepts rings from several suitors, and after the nuptials spends nights with one, and again with others.

II. 8. *There is a universal influx from God into the souls of men, that there is a God, and that He is one.* That there is an influx from God into man, is evident from the confession of all, that all good which in itself is good and is in man and is done by him, is from God; in like manner all of charity and all of faith; for it is read, *A man can take nothing, except it be given him from heaven* (John iii. 27); and Jesus said, *Without Me ye can do nothing* (xv. 5); that is, nothing which is of charity and faith. This influx is into men's souls because the soul is the inmost and highest part of man, and the influx from God is into that, and descends thence into what is below, which it vivifies according to reception. The truths which are to be of faith, indeed, flow in by hearing, and so are implanted in the mind, thus below the soul. But man by these truths is only disposed for receiving the influx from God through the soul; and as is the disposition, such is the reception, and such the transformation of natural faith into spiritual faith. There is an influx from God into the souls of men that God is one, because all the Divine, taken universally as well as particularly, is God; and because all the Divine coheres as one, it cannot but inspire into man the idea of one God. This idea is corroborated day by day as man is elevated by God into the light of heaven, for angels in their light cannot force themselves to say Gods; accordingly, their speech at the end of every sentence terminates as to

accent in a one, which is from no other cause than from the influx into their souls, that God is one. The reason that, though it flows into the souls of all men that God is one, still many think His Divinity to be divided into more than one of the same essence, is that when that influx descends it falls into forms not correspondent, and the form itself varies it, as is the case in all the subjects of the three kingdoms of nature. The same God who vivifies man vivifies every beast; but the recipient form causes beast to be beast, and man to be man. It is similar with man while he induces on his mind the form of a beast. There is the same influx from the sun into every tree, but it is varied according to the form of each; the same flows into the vine as flows into the thorn; but if the thorn is ingrafted into a vine, the influx is inverted, and proceeds according to the form of the thorn. The case is similar in the subjects of the mineral kingdom: the light flowing into lime-stone and into the diamond is the same, but it shines through the one and is absorbed in the other. As to human minds, they are varied according to their forms, which inwardly are spiritual according to faith in God and life at the same time from God, and those forms become transparent and angelic by faith in one God; but on the contrary, they become dark and bestial by faith in more than one God, which differs but little from faith in no God.

9. III. *Hence it is that in the whole world there is no nation having religion and sound reason, which does not acknowledge God, and that God is one.* From the Divine influx into the souls of men, described above, it follows that there is an internal dictate with every man that there is a God, and that He is one. That still there are those who deny God, those who acknowledge nature as God, those who acknowledge more Gods than one, and those who worship images as Gods, is because they have blocked up the interiors of their reason or understanding with worldly and

corporeal things, and thereby have obliterated the primitive idea or the idea of childhood concerning God, at the same time casting religion from the breast to the back. That Christians acknowledge one God — but in what manner — appears from their general Confession of faith, which is as follows: — *The Catholic faith is this, that we should worship one God in a Trinity, and the Trinity in Unity; there are three Divine Persons, the Father, the Son, and the Holy Spirit, and yet there are not three gods, but there is one God; and there is one Person of the Father, another of the Son, and another of the Holy Spirit, and their Divinity is one, their glory equal, and their majesty coeternal; thus the Father is God, the Son is God, and the Holy Spirit is God: but although we are compelled by Christian verity to confess each Person singly to be God and Lord, yet we are forbidden by the Catholic religion to say three Gods, and three Lords.* Such is the Christian faith concerning the unity of God; but that the trinity of God and the unity of God in that Confession are inconsistent with each other, will be seen in the chapter on the Divine Trinity. The other nations in the world who have religion and sound reason, agree in acknowledging that God is one, all Mohammedans in their empires, the Africans in many kingdoms of their continent, also the Asiatics in many of theirs, and moreover the Jews at this day. Of the most ancient people in the golden age, those who had religion worshipped one God whom they called Jehovah; and likewise the ancient people in the following age, before monarchical governments were formed, when worldly and at length corporeal loves began to close up the higher parts of their understanding, which before had been open and were then as temples and sacred recesses for the worship of one God. But the Lord God, that He might open them again and so restore the worship of one God, instituted a church among the posterity of Jacob and put at the head of all the precepts of their religion this: *Thou shalt have no other Gods before My face* (Exod. xx. 3). Jehovah, also, by which name He called Himself anew be-

fore them, signifies the supreme and only Being, from whom is every thing that is and exists in the universe. Ancient Gentiles acknowledged Jove as the supreme God, so called perhaps from Jehovah; and to many others who composed his court, they also attributed divinity; but the wise men in the following age, as Plato and Aristotle, confessed that these were not gods, but so many properties, qualities, and attributes of one God, which were called gods because there was divinity in each of them.

10. All sound reason, even though not from religion, sees that every thing divided, unless it depend on one, would of itself fall to pieces; as for instance man, composed of so many members, viscera, and organs of motion and sensation, unless he depended upon one soul; and the body itself unless it depended upon one heart; in like manner a kingdom unless it depended upon one king; a household unless upon one master; and every administration which is manifold in every kingdom, unless upon one officer. What would an army avail against enemies without a leader having supreme power, and officers subordinate to him, each with his proper command over soldiers? It would be similar with the church unless it acknowledged one God, and also with the angelic heaven, which is as a head to the church upon earth, in both of which the Lord is the very Soul. Wherefore heaven and the church are called His body, which if they did not acknowledge one God would both be like a lifeless corpse, that being of no use would be cast away and buried.

11. IV. *As to the quality of the one God, nations and peoples have differed and still differ, from several causes.* The first cause is, that knowledge concerning God, and thence acknowledgment of Him, is not attainable without revelation; and knowledge concerning the Lord and thence acknowledgment, that in Him dwelleth all the fulness of the Godhead bodily, is not attainable except from the Word, which is the crown of revelations. For by the revelation

which is given man is able to approach God and to receive influx, and so from natural to become spiritual. The revelation of the first age pervaded the whole world, and the natural man had perverted it in many ways; whence arose disputes, dissensions, heresies, and schisms of religions. The second cause is, that the natural man can perceive nothing about God, but only something about the world, and can apply this to himself; for which reason it is among the canons of the Christian Church that the natural man is opposed to the spiritual, and that they fight against each other. Hence those who have recognized from the Word or other revelation that there is a God, have differed and still differ concerning the nature of God, and concerning His unity. In consequence those whose mental sight depended on the senses of the body, and who still wished to see God, formed for themselves images of gold, silver, stone, and wood, so that under these, as objects of sight, they might worship God; and others who rejected such images, from their religion, formed for themselves ideal images of God from the sun and moon, the stars, and various things upon the earth. But those who believed themselves to be wise above the common people and still remained natural, from the immeasurableness and omnipresence of God in creating the world acknowledged nature as God, some in its inmost, some in its outmost parts. And some, that they might separate God from nature, conceived an idea of something most universal, which they called the *Ens* [Being] of the universe; but because they know nothing more of God, this *Ens* becomes with them an entity of reason, which signifies nothing. Who cannot comprehend that knowledges concerning God are mirrors of God, and that those who know nothing concerning God, do not see God in a mirror facing their eyes, but in a mirror inverted, with its back toward them, which being covered with mercury, or some dark adhesive coating, does not reflect but extinguishes the image? The faith of God enters into man through the prior way,

which is from the soul into the higher parts of the understanding; but knowledges concerning God enter through the posterior way, because they are drawn from the revealed Word by the understanding through the senses of the body; and the meeting of the influxes takes place in the midst of the understanding. There natural faith, which is only persuasion, becomes spiritual, which is real acknowledgment; and thus the human understanding is as an exchange, in which the change is made.

12. V. *Human reason from many things in the world may perceive or conclude if it will that there is a God, and that He is One.* This truth may be confirmed by innumerable things in the visible world; for the universe is as a stage upon which are continually exhibited evidences that there is a God, and that He is one. But to illustrate this, I will adduce this memorable relation from the spiritual world. Once, while I was conversing with angels, there were present some newly arrived spirits from the natural world. Seeing them, I wished them a happy coming, and told many things before unknown to them concerning the spiritual world; and after this I inquired of them what learning they brought with them from the world concerning God and nature. They said, This, that nature effects all things that are done in the created universe; and that God after creation induced and impressed upon nature that faculty and power; and that God only sustains and preserves things lest they should perish; wherefore all things that exist, are produced and reproduced upon the earth, are at this day ascribed to nature.

But I replied that nature of itself does not effect any thing, but God through nature; and because they asked for proof, I said, Those who believe the Divine operation to be in every thing of nature, can confirm themselves in favor of God from very many things which they see in the world much more than in favor of nature; for those who confirm themselves in favor of the Divine operation in every thing of

nature, give heed to the wonders which are seen in the productions both of plants and of animals. In the productions of plants, they observe that from a little seed sown in the ground a root goes forth, and by means of the root a stem, and successively branches, buds, leaves, flowers, and fruits, even to new seeds, just as if the seed knew the order of succession, or the process by which it was to renew itself. What rational man can think that the sun which is pure fire knows this, or can endue its heat and light with power to effect such things, and can intend uses? The man whose rational has been elevated, while he sees and properly considers those things, cannot think otherwise than that they are from Him who has infinite wisdom, thus from God. They who acknowledge the Divine operation in every thing of nature, also confirm themselves in this when they see these things; but, on the contrary, they who do not acknowledge it, do not see such things with the eyes of their reason in the forehead, but in the back of the head. These are such as derive all ideas of their thought from the senses of the body, and confirm the fallacies of the senses, saying, "Do you not see the sun operating all those things by its heat and light? What is that which you do not see? Is it any thing?"

Again they who confirm themselves in favor of the Divine, attend to the wonders which they see in the productions of animals; and first with regard to eggs, that in them the chicken lies hid in its seed, with every thing requsite for its formation, and also with every thing for progress after its exclusion, even until it becomes a bird in the form of its parent. Moreover, if we attend to winged creatures in general, things are presented to the mind that thinks deeply, which cause astonishment — as, that in the least as well as in the greatest of them, in the invisible as well as in the visible, that is, in minute insects as well as in birds and great beasts, there are organs of the senses of sight, hearing, smell, taste, and touch; also organs of motion, the muscles by which they fly and walk; as also viscera connected with the heart and

lungs, which are kept in action by the brains. They who ascribe all things to nature see such things, indeed, but they think only that they are, and say that nature produces them; and they say this because they have turned away the mind from thinking of the Divine. And those who have turned away from the Divine, while they behold the wonders in nature, cannot think rationally concerning them, still less spiritually; but they think sensually and materially, and then in nature from nature, and not above it; with only this difference from beasts, that they have rational ability, that is, ability to understand if they will. Those who have turned away from thinking of the Divine, and have thereby become corporeal sensual, do not consider that the sight of the eye is so gross and material that it sees many little insects as one obscure object; and yet every one of them is organized for feeling and for moving, and so is provided with fibres and vessels, and also with a little heart, plumonary tubes, little viscera, and brains; and that these are woven from the purest things in nature, and that those tissues correspond to life in its lowest degree, by which the minutest of them are distinctly put in action. Since the sight of the eye is so gross that many insects, with the innumerable parts of each, appear to it as a small, obscure thing, and yet sensual men think and draw conclusions from that sight, it is manifest how very gross their mind is, and thus in what darkness they are with respect to spiritual things.

Every man, if he will, may confirm himself in favor of the Divine, from things visible in nature; and he also does confirm himself who thinks concerning God and His omnipotence in creating the universe and His omnipresence in preserving it as when, for instance, he observes the winged creatures of the air, how each species of them knows its proper food and where to find it and recognizes its fellows from sound and sight: how among birds they can distinguish which are their friends, and which their enemies; that they know how to choose their mates and couple together; that

they build nests with art, there they lay their eggs, sit upon them, know the time of sitting, which being ended, they help the young from the shell, love them most tenderly, cherish them under their wings, offer them food, and nourish them until they beome of age and are able to do these things for themselves. Every man who is willing to think of the Divine influx through the spiritual world into the natural, may see it in these creatures, and he may also say in his heart, if he will, that such knowledges cannot be given to them from the sun by its heat and light. For the sun from which nature takes its rise and essence, is pure fire; and the heat and light flowing forth from it are altogether dead; and thus they may conclude that such things are from the Divine influx through the spiritual world into the ultimates of nature.

Every one from things visible in nature may confirm himself in favor of the Divine while he sees worms which, from the enjoyment of a certain love, seek and aspire after a change of their earthly state into one analogous to the heavenly state; and for this purpose crawl into suitable places, envelop themselves with a covering, and thus put themselves as into a womb to be born again, thus becoming chrysalises, aureliæ, nymphs, and at length butterflies; and when they have undergone these changes of form, and according to their species, have been endowed with beautiful wings, they fly abroad into the open air as into their heaven, and there indulge in merry sports, take their mates, lay eggs, and provide for themselves a posterity; then nourishing themselves with choice and sweet food from flowers. Who that confirms himself in favor of the Divine from things visible in nature, does not see some image of the earthly state of man in them as worms, and an image of the heavenly state in them as butterflies? But those who confirm themselves in favor of nature, see those things indeed, but, because they have rejected the heavenly state of man from the mind, they call them mere operations of nature.

Every one from things visible in nature may confirm him-

self in favor of the Divine while he attends to what is known about bees, that they know how to gather wax from roses and other blossoms, and suck out honey, and build cells like little houses, and arrange them in the form of a city with streets through which they may come and go; that from afar they smell the flowers and herbs from which they may gather wax for their houses and honey for their food; and that laden with these they fly back in the right direction to their hive; and so they provide for themselves food for the coming winter, as if they forsaw it. They also set over them a mistress, as queen, from whom a posterity may be propagated; and build for her as it were a palace above them, guarded round about. When the time of bringing forth has come, she goes, accompanied by her attendants called drones, from cell to cell and lays her eggs, which her attendants cover with a sort of cement, that they may not be injured by the air. From these arises a new generation. Afterward, when this has reached the proper age and is able to do like things, it is expelled from the hive; the swarm first gathers itself into a band so as not to be divided and dispersed, and afterward flies abroad to seek for itself a habitation. About the time of autumn those drones, because they have brought in no wax nor honey, are led forth and deprived of their wings, that they may not return and consume the food which they took no pains to provide, besides many other things that might be added. Thus it is evident that, on account of the use which they perform to the human race, they have from the Divine influx through the spiritual world a form of government such as there is with men on earth, yea, with angels in the heavens. What person of sound reason does not see that such things with the bees are not from the natural world? What has the sun from which nature is, in common with a government the rival and the analogue of heavenly government?

From these and other such things observable in brute animals, the advocate and worshipper of nature confirms

himself in favor of nature; while the advocate and worshipper of God, from the same things confirms himself in favor of God: for the spiritual man sees in them spiritual things, and the natural man sees in them natural things; thus each according to his quality. As to myself, such things have been to me evidences of the influx of the spiritual world into the natural from God. Consider also whether you can think analytically about any form of government, or any civil law, or any moral virtue, or any spiritual verity, unless the Divine from its wisdom flows in through the spiritual world. For my part, I never could, nor can I now; for I have perceptibly and sensibly observed that influx now for twenty-six years, continually; wherefore I say this from observation.

Can nature have use as its end, and dispose uses into orders and forms? This can be done only by one who is wise; and the universe can be thus ordered and formed only by God, whose wisdom is infinite. Who else can foresee and provide for men what they need for food and clothing? their food from the harvests of the field, the fruits of the earth, and from animals? and their clothing from the same? It is among these wonders that those petty worms called silkworms should clothe with silk and magnificently adorn both women and men, from kings and queens even to maid-servants and man-servants; and that those petty insects called bees should furnish wax for lights, by which temples and palaces are illuminated. These and many other things are standing proofs that God operates from Himself through the spiritual world all things which are done in nature.

To these things it is to be added, that in the spiritual world those have been seen who, from things visible in the world, confirmed themselves in favor of nature to such a degree that they became atheists; and that their understanding in spiritual light appeared open below and closed above, because in thought they looked downward to earth and not upward to heaven. Above their sensual, which is the lowest of the understanding, there appeared as it were a veil gleam-

ing with infernal fire; but with some black as soot, with others livid like a corpse. Let every one therefore beware of confirmations in favor of nature; but let him confirm himself in favor of God: material is not wanting.

13. VI. *Unless God were one, the universe could not have been created and conserved.* The unity of God may be inferred from the creation of the universe, because the universe is a work cohering as one from firsts to lasts; and the universe depends upon the one God as the body on its soul. The universe is so created that God can be everywhere present, and hold all and every part of it under His direction, and hold it together as one perpetually, which is to conserve it. Hence also it is, that Jehovah God says, that He is the First and the Last; the Beginning and the End, the Alpha and the Omega (Isa. xliv. 6: Apoc. i. 8, 17); and, in another place, That He maketh all things, spreadeth out the heavens, and stretcheth out the earth by Himself (Isa. xliv. 24). This great system, which is called the universe, is a work cohering as one from firsts to lasts, because God in creating it had one end in view, which was an angelic heaven from the human race; and all things of which the earth is composed are means to that end. For he who wills an end wills also the means; wherefore he who contemplates the world as a work containing means to that end, may contemplate the created universe as a work cohering as one, and may see that the world is a complex of uses in successive order for the human race, from which is the angelic heaven. The Divine love can intend no other end than the eternal blessedness of men from its own Divine; and its Divine wisdom can produce nothing else than uses which are means to that end. From the world surveyed with this universal idea, every wise man may comprehend that the Creator of the universe is one, and that His essence is love and wisdom; wherefore there is not a single thing in the universe, in which is not hidden a use, more or less remote, for man. It is among these wonders that those

petty worms called silk-worms should clothe with silk and magnificently adorn both women and men, from kings and queens even to maid-servants and man-servants; and that those petty insects called bees should furnish wax for lights, by which temples and palaces are illuminated.

Those who view some things in the world singly, and not all things universally in a series in which are ends, mediate causes, and effects, and who do not deduce creation from the Divine love through the Divine wisdom, cannot see that the universe is the work of one God, and that He dwells in every use, because He dwells in the end; for every one who is in the end, is also in the means; since the end is inmostly in all the means, actuating and directing them. Those who do not contemplate the universe as the work of God and the dwelling place of His love and wisdom, but as the work of nature, and the dwelling place of the heat and light of the sun, close the higher regions of their mind for God, and open its lower regions for the devil; thereby putting off the nature of man, and putting on the nature of beasts; and they not only believe themselves to be like the beasts, but they also become so; for they become foxes in cunning, wolves in ferocity, leopards in treachery, tigers in cruelty, and crocodiles, serpents, owls and other birds of night, according to their nature. In the spiritual world those who are such also appear from a distance like those wild beasts; their love of evil so figures itself.

14. VII. *The man who does not acknowledge God, is excommunicated from the church and condemned.* The man who does not acknowledge God is excommunicated from the church, because God is the all of the church, and Divine things which are called theological constitute the church; wherefore a denial of God is a denial of all things of the church; and this denial itself excommunicates him; thus the man himself, and not God, causes the excommunication. He is also condemned, because he who is excommunicated

from the church, is also excommunicated from heaven; for the church upon earth and the angelic heaven act as one, like the internal and external, and like the spiritual and natural in man. And man has been so created by God as to be in the spiritual world as to his internal, and in the natural world as to his external; thus he has been created a native of both worlds, in order that the spiritual which is of heaven may be implanted in the natural which is of the world, as seed in the ground; and that thus man may accquire a constant and lasting existence. The man who by a denial of God has excommunicated himself from the church and thus from heaven, has closed up his internal man as to the will, and thus as to his natural love; for man's will is the receptacle of his love, and becomes its habitation. He cannot however close up his internal man as to the understanding, for if he could and should do this, the man would be no longer man; but the love of his will infatuates the higher regions of the understanding with falsities, whereby the understanding becomes as it were closed as to the truths which are of faith, and as to the goods which are of charity; thus more and more against God, and at the same time against the spiritual things of the church. Thus man is excluded from communion with the angels of heaven, and when thus excluded he enters into communion with the satans of hell and thinks as one with them. But all satans deny God, and think foolishly concerning God and the spiritual things of the church; and so does the man who is conjoined with them. When he is in his spirit, as he is when left to himself at home, he suffers his thoughts to be led by the enjoyments of evil and falsity which he has conceived and brought forth in himself; and then he thinks of God as having no existence except as a word sounded from the pulpits, to bind the common people to obedience to the laws of justice, which are the laws of society. He also thinks that the Word, from which ministers proclaim God, is a collection of visionary stories, endued with sanctity only from authority; and that

the Decalogue or Catechism is a little book which, after being well worn by children's hands, may be thrown away. For it ordains that we should honor our parents, that we should not do murder, nor commit adultery, nor steal, nor bear false winess; and who does not know the same things from the civil law? Concerning the church, he thinks it is only an assemblage of simple, credulous, weak-minded people, who see what they do not see. Respecting man, and himself as a man, he thinks as he does of a beast; and concerning the life after death, he thinks as he does of a beast's life after death. So his internal man thinks, however differently the external man speaks; for, as already said, every man has an internal and an external; and his internal makes the man, which is called the spirit, and which lives after death; and the external, in which by outward morality he acts the hypocrite, is buried; and then, on account of his denial of God, he is condemned. Every man as to his spirit is consociated with his like in the spiritual world, and is as one with them; and it has often been given me to see in societies the spirits of men still living, some in angelic societies and some in infernal; and I have also been permitted to converse with them for days, and have wondered that man himself while he lives in his body should know nothing about this other life. From this it was manifest that whoever denies God, is already among the condemned and after death is gathered to his own.

15. VIII. *With men who do not acknowledge one God, but more than one, nothing of the church coheres.* He who in faith acknowledges and in heart worships one God, is in the communion of saints on earth, and in the communion of angels in the heavens; they are called communions and are so because they are in one God, and one God is in them. The same are also in conjunction with the whole angelic heaven, and I venture to say with all and every one there, for they are all as the children and descendants of one father, whose

minds, manners, and faces are similar, whereby they mutually recognize one another. The angelic heaven is coordinated into societies according to all the varieties of the love of good; which varieties tend toward one most universal love, which is love to God; from this love have come forth all those who in faith acknowledge and in heart worship one God, the Creator of the universe, and at the same time the Redeemer and Regenerator. But the case is altogether different with those who do not approach and worship one God, but more than one; or who have one on their lips, and three in their thought as do those in the church at this day who distinguish God into three persons, and declare each person by himself to be God, and attribute separate qualities or properties to each which do not belong to either of the others. Hence it comes to pass that not only is the unity of God actually divided, but also theology itself, and likewise the human mind in which it must dwell; what can result but perplexity and incoherence in the things of the church? That the state of the church is such at this day, will be shown in the Appendix. The truth is, that the division of God or of the Divine essence into three persons, each of whom by himself, or singly, is God, leads to the denial of God. It is as if one should enter a temple to worship, and should see in a picture above the altar one God painted as the Ancient of Days, another as the High Priest, and a third as the flying Æolus, with this inscription beneath, These three are one God; or as if he should there see the Unity and Trinity painted as a man with three heads upon one body, or with three bodies under one head, which is the form of a monster. If any one should enter heaven with such an idea, he would certainly be cast down headlong, though he should say that the head or heads signified the essence, and the body or bodies, the distinct properties.

16. To the above I will add a Relation. I saw some new comers from the natural world into the spiritual, talking together about three Divine Persons from eternity; they

were dignitaries of the church, and one of them a bishop. They came to me and after some conversation about the spiritual world, of which they had before known nothing, I said, "I heard you talking about three Divine Persons from eternity; and I beg you to open to me this great mystery, according to your ideas which you conceived in the natural world from which you have lately come."

Then the primate looking to me said, "I see that you are a layman, and so I will open the ideas of my thought concerning this great mystery and teach you. My ideas have been and still are that God the Father, God the Son, and God the Holy Spirit, sit in the midst of heaven, upon lofty and magnificent seats or thrones — God the Father upon a throne of the finest gold, with a sceptre in His hand; God the Son at His right hand upon a throne of the purest silver, with a crown on His head; and God the Holy Spirit near them upon a throne of brilliant crystal, holding a dove in His hand: that lamps hang round about them in triple order, glittering with precious stones; and that at a distance from this circle stand innumerable angels, all worshipping and singing praises: moreover, that God the Father is continually conversing with His Son about those who are to be justified and that they together decree and determine who upon earth are worthy to be received by them among the angels and crowned with eternal life; and that God the Holy Spirit, having heard their names, forthwith hastens to them over all parts of the earth, bearing with Him the gifts of justice, as so many tokens of salvation for those who are to be justified; and as soon as He arrives and breathes upon them, He disperses their sins, as a ventilator disperses the smoke from a furnace and makes it clear; and also He takes away from their hearts the hardness of stone, and puts into them the softness of flesh; and at the same time He renews their spirits or minds, and gives them new birth, inducing upon them childlike faces; and at last marks their foreheads with the sign of the cross, and calls them the elect, and children

of God." The primate, having ended this statement, said to me, "Thus I unravelled this great mystery in the world; and because most of our order there applauded these my opinions, I am persuaded that you also, who are a layman, give them credence."

After these things were said by the primate, I looked at him, and at the same time at the dignitaries with him, and observed that they all favored him with their full assent. Then I began to reply, and said, "I have considered the declaration of your faith, and have gathered from it that you have conceived and still cherish a merely natural and sensual, yea, material idea concerning the triune God, whence inevitably flows the idea of three Gods. Is it not to think sensually of God the Father that He sits upon a throne with a sceptre in His hand? and of the Son that He sits upon His throne with a crown on His head? and of the Holy Spirit that He sits upon His with a dove in His hand, and according to what he hears, He runs throughout the world? And because such an idea thence results, I cannot give credence to what you have declared; for from my infancy I have not been able to admit into my mind any other idea than that of ONE GOD; and since I have received and still retain only this idea, all that you have said falls away with me. And then I saw that, by the throne upon which, according to the Scripture, Jehovah is said to sit, is meant kingdom; by the sceptre and crown, rule and dominion; by sitting on the right hand the omnipotence of God by His Human; and by those things which are related of the Holy Spirit, the operations of the Divine omnipresence. Assume, sir, if you please, the idea of ONE GOD, and revolve it well in your reason, and you will at length clearly perceive that it is so. Indeed, you also say that there is one God, and this because you make the essence of those three persons one and indivisible; yet you do not allow any one to say that the one God is one Person, but that still there are three; and this you do, lest the idea of three Gods, such as yours is, should be lost; and you also ascribe

to each a character distinct from that of another: do you not thus divide your Divine essence? Since it is so, how can you at the same time think that God is one? I could overlook it if you should say that the Divine is one. When any one hears that the Father is God, the Son is God, the Holy Spirit is God, and that each Person singly is God, how can he conceive that God is one? Is it not a contradiction to which no one can give credence? That this cannot be called one God, but like Divinity, may be illustrated by these examples. It cannot be said of several men who compose one senate, synod, or council, that they are one man; but while they hold all and each one opinion, it may be said that they think one thing. Neither can it be said of three diamonds of one substance that they are one diamond, but that they are one as to substance; and also each diamond differs from the others in value, according to its own weight; but it would not be so, if they were one, and not three. I perceive, however, that the reason why you call the three Divine persons, each of whom by Himself or singly is God, one God, and why you insist that every one in the church should so speak is, that sound and enlightened reason throughout the whole world acknowledges that God is one; and therefore you would be covered with shame if you also should not speak so. But even while you utter one God, though you think of three, still the shame does not keep the words within your lips, but you speak them out."

After this had been said and heard, the bishop retired with his clerical attendants, and in retiring he turned about, and wished to exclaim, There is one God, but could not, because his thought drew back his tongue; and then with open mouth he breathed out, Three Gods. Those who were standing by laughed aloud at the strange sight, and departed.

17. Afterward I inquired where I might find those of the learned who are of the most acute talent, and who maintain that there is a Divine Trinity divided into three Persons. Three presented themselves, to whom I said, "How can you

divide the Divine Trinity into three Persons, and assert that each Person by himself, or singly, is God and Lord? Is not such a confession of the mouth that God is one, as distant from the thought as the south from the north?" To which they answered, "It is not in the least, because the three Persons have one essence, and the Divine essence is God. We were in the world guardians of a Trinity of Persons; and the ward under our care was our faith, in which each Divine Person had his office: God the Father, the office of imputation and donation; God the Son, that of intercession and mediation; and God the Holy Spirit, that of effecting the uses of imputation and mediation."

But I asked, "What do you mean by the Divine essence?" They said, "We mean omnipotence, omniscience, omnipresence, immeasurableness, eternity, equality of majesty." To which I said, "If that essence makes one out of several Gods, you may add still more, as for example a fourth who is mentioned in Moses, Job, and Ezekiel, and is called God Shaddai. In like manner also did the ancients in Greece and Italy, who ascribed equal attributes and thus a like essence to their gods, as to Saturn, Jupiter, Neptune, Pluto, Apollo, Juno, Diana, Minerva, yea, also to Mercury and Venus; but still they could not say that all these were one God. And also you, who are three and, as I perceive, of like learning, and so of like essence as to that, are still not able to combine yourselves into one learned man."

But at this they laughed, saying, "You are jesting; it is otherwise with the Divine essence; this is one, and not tripartite, and it is indivisible, and so not divided; partition and division do not fall to it." To this I rejoined, "Let us come down to this ground and argue the subject." And I asked, "What do you mean by Person, and what does the word signify?" And they said, "The term Person signifies not a part or quality in another, but what subsists by itself. Thus do all the Doctors of the church define Person, and we agree with them."

And I said, "Is this the definition of Person?" And they replied, "It is." To which I answered, "Then there is not any part of the Father in the Son, nor any of either in the Holy Spirit; whence it follows that each has His own judgment, right, and power; and so there is not any thing which joins them together except the will which is proper to each, and thus is communicable at pleasure: are not the three persons thus three distinct Gods? Further, you have also defined Person, that it is what subsists by itself: consequently there are three substances into which you divide the Divine essence; and yet this, as you also say, is incapable of division, because it is one and indivisible; and moreover to each substance, that is, to each Person, you attribute properties which are not in another and cannot be communicated to another, such as imputation, mediation, and operation; and what else thence results than that the three Persons are three Gods?" At these words they withdrew, saying, "We will discuss these things, and after discussion we will answer."

There stood by a certain wise man, who on hearing these things said, "I do not wish through such subtle lattice-work to look into this subject; but outside of those subtilties, I see in clear light that in the ideas of your thought there are three Gods; but because it would be to your shame before the whole world if you should publish them, as then you would be called madmen and idiots, therefore to avoid that disgrace it is expedient for you to confess with your lips one God." But the three disputants, still tenacious of their opinion, paid no attention to these words; and in going away they muttered some terms borrowed from metaphysical science; whence I perceived, that that was their oracle, from which they wished to give answers.

THE DIVINE ESSE, WHICH IS JEHOVAH.

18. To treat first of the Divine *Esse*, and afterward of the Divine essence, it appears as if these two were one and the same; but still *esse* is more universal than essence, for an essence supposes an *esse*, and from *esse* essence is derived. The *Esse* of God, or the Divine *Esse*, cannot be described, because it is above every idea of human thought, into which nothing else falls than what is created and finite, but not what is uncreate and infinite, thus not the Divine *Esse*. The Divine *Esse* is *Esse* itself, from which are all things, and which must be in all things, that they may be. A further notion of the Divine *Esse* may flow in from the following articles: I. *The one God is called Jehovah from Esse, thus from this, that He alone is, was, and will be, and He is the First and the Last, the Beginning and the End, the Alpha and the Omega.* II. *The one God is substance itself and form itself, and angels and men are substances and forms from Him; and as far as they are in Him and He in them, so far they are images and likenesses of Him.* III. *The Divine Esse is Esse in itself and at the same time Existere in itself.* IV. *The Divine Esse and Existere in itself cannot produce another Divine which is Esse and Existere in itself; consequently, there cannot be another God of the same essence.* V. *The plurality of Gods in ancient and also in modern times existed from no other cause than from not understanding the Divine Esse.* But these articles are to be explained one by one.

19. I. *The one God is called Jehovah from Esse, thus from this, that He alone is, was, and will be, and He is the First and the Last, the Beginning and the End, the Alpha and the Omega.* That Jehovah signifies I AM and BEING, is known; and that God was so called from most ancient times is evident from the book of Creation, or Genesis, where in the first chapter He is named God, but in the second and the following, Jehovah God; and afterward, when the descend-

ants of Abraham by Jacob during their sojourning in Egypt forgot the name of God, it was recalled to their remembrance — as is thus written: *Moses said unto God, What is Thy name? God said, I AM WHO AM. Thus shalt thou say to the sons of Israel, I AM hath sent me unto you . . . and thou shalt say, JEHOVAH, the God of your fathers . . . hath sent me unto you ; this is My name for ever, and this is My memorial unto generation and generation* (Exod. iii. 13–15). Since God alone is the I AM, and the BEING [*Esse*], or Jehovah, therefore there is nothing in the created universe which does not derive its *esse* from Him; but in what manner will be seen below. The same is also meant by these words: *I am the First and the Last, the Beginning and the End, the Alpha and the Omega* (Isa. xliv. 6: and Apoc. i. 8, 11; xxii. 13); by which is siginfied, who is the Itself and the Only, from firsts to lasts, from which are all things. God is called the Alpha and the Omega, the Beginning and the End, because Alpha is the first and Omega is the last letter in the Greek alphabet, and hence they signify all things in the complex. The reason is, that every alphabetic letter in the spiritual world signifies something; and a vowel, which serves for tone, something of affection or love: spiritual or angelic speech, and also writing are from this origin. But this is an arcanum hitherto unknown; for there is a universal language, in which all angels and spirits are; and this has nothing in common with any language of men in the world. Every man comes into this language after death, for it is implanted in every one from creation; wherefore all can understand one another throughout the whole spiritual world. It has been given me very often to hear that language, and I have compared it with languages in the world, and have found that it does not even in any least particular make one with any natural language upon earth: it differs from them in its first principle, which is, that each letter of every word signifies some thing. For this reason God is called the Alpha and the Omega, by which is signified that

He is the Itself and the Only, from firsts to lasts, from which are all things. But in regard to this language and its writing, flowing from the spiritual thought of angels, see what is said in the work on "Marriage Love" (n. 326–329), and also in the following pages.

20. II. *The one God is substance itself and form itself, and angels and men are substances and forms from Him; and as far as they are in Him and He in them, so far they are images and likenesses of Him.* Since God is *Esse*, He is also substance, for *esse*, unless it be substance, is only an entity of reason; for substance is an entity which subsists: and he who is substance is also form, for substance, unless it be form, is an entity of reason; therefore both can be predicated of God, but so that He is the only, the very, and the first substance and form. That this form is the Human itself, that is, that God is very Man, all things of whom are infinite, has been demonstrated in the *Angelic Wisdom concerning the Divine Love and Wisdom*, published at Amsterdam in the year 1763: likewise that angels and men are substances and forms, created and organized for receiving the Divine things flowing into them through heaven; wherefore in the book of Creation they are called images and likenesses of God (Gen. i. 26, 27); and in other places, His sons, and born of Him. And in the course of this work it will be fully shown that, as far as man lives under the Divine auspices, that is, suffers himself to be led by God, so far he becomes an image of Him, more and more interiorly. Unless an idea be formed of God that He is the first substance and form, and of His form that it is the Human itself, the minds of men would readily take on idle fancies, like spectres, concerning God Himself, the origin of men, and the creation of the world. Of God they would conceive no other notion than as of the nature of the universe in its firsts, thus as of the expanse of the universe, or as of emptiness or nothing; of the origin of men, as of the confluence of elements into such a form fortuitously; of the

creation of the world, that the origin of its substances and forms is from points, then from geometrical lines, which, because nothing can be predicated of them, are therefore in themselves not any thing. With such persons every thing of the church is like the Styx, or the thick darkness of Tartarus.

21. III. *The Divine Esse is Esse in itself, and at the same time, Existere in itself.* Jehovah God is *Esse* in itself because He is the I AM, the Itself, the Only, and the First, from eternity to eternity, from which is every thing which is, that it may be any thing; thus and not otherwise He is the Beginning and the End, the First and the Last, the Alpha and the Omega. It cannot be said that His *Esse* is from itself, because this *from itself* supposes what is prior, and thus time, which is not applicable to the Infinite, which is called *from eternity;* and also it supposes another God, who is God in Himself, thus a God from God, or that God formed Himself, and so would not be uncreate or infinite, because thus He finited Himself from Himself, or from another. From this, that God is *Esse* in itself, it follows that He is love in itself, wisdom in itself, and life in itself, and that He is the Itself, from which are all things, and to which all things refer themselves that they may be any thing. That God is life in itself, and thus God, is evident from the Lord's words in John (v. 26), and in Isaiah: *I Jehovah make all things, and spread out the heavens alone, and stretch out the earth by Myself* (xliv. 24); and that *He alone is God, and beside Him there is no God* (xlv. 14, 15, 21, 22: Hos. xiii. 4). That God is not only *Esse* in itself, but also *Existere* in itself, is because *esse*, unless it exist, is not any thing, and in like manner *existere*, unless it be from *esse;* wherefore one being given the other must be given. In like manner substance is not any thing unless it be also form; of substance, unless it be form, nothing can be predicated; and this because it has no quality is in itself nothing. The reason why *esse* and *existere* are said here, and

not essence and existence, is that a distinction is to be observed between *esse* and essence, and hence between *existere* and existence, as between prior and posterior; and the prior is more universal than the posterior. Infinity and eternity are applicable to the Divine *Esse*, but to the Divine essence and existence Divine love and Divine wisdom are applicable, and by means of these two, omnipotence and omnipresence which therefore will be treated in their order.

22. That God is the Itself, the Only, and the First, which is called *Esse* and *Existere* in itself, from which are all things that are and exist, the natural man by his own reason can in no way discover; for the natural man by his own reason can apprehend nothing but what is of nature, which squares with his essence, because from his infancy and childhood nothing else has entered into it. But since man was created to be spiritual, because he is to live after death and then among the spiritual in their world, therefore God has provided the Word, in which He has revealed not only Himself, but also that there is a heaven and a hell, in one or the other of which every man is to live to eternity, each according to his life together with his faith. He has also revealed in the Word that He is the I AM, or the *Esse*, and the Itself, and the Only, which is in itself, and so the First or the Beginning, from which are all things. From this revelation the natural man can elevate himself above nature, thus above himself, and see such things as are of God, but yet only as from afar, though God is nigh to every man, for He is in him with His essence; and because it is so, He is nigh to those who love Him, and those love Him who live according to His commandments and believe in Him. These as it were see Him. What is faith, but spiritual sight that He is? And what is life according to His commandments, but actual acknowledgment that from Him are salvation and eternal life? Those however who have not spiritual but natural faith, which is only sensuous knowledge, and a life in accordance, see God, indeed, but from afar, and this only when they speak of

Him. The difference between the former and the latter is like that between those who standing in clear light see men near by and touch them, and those who stand in a thick fog, from which they do not know whether they see men, or trees, or stones. Or it is as the difference between those standing upon a high mountain where there is a city, who go to and fro and talk with their fellow citizens, and those who look down from that mountain and know not whether what they see are men, or beasts, or statues. Indeed, it is like that between those who stand upon some planet and see their companions there, and those who are on another planet, with telescopes in their hands, and look thither and say that they see men, when yet they have only a general sight of earthy parts as lunar brightness, and of waters as spots. There is a similar difference between seeing God and the Divine things which proceed from Him in their mind, with those who are in faith and at the same time in the life of charity, and with those who are only in knowledge about them; thus between natural and spiritual men. But they who deny the Divine holiness of the Word, and yet carry the things of religion as in a sack upon the back, do not see God, but only utter the name God, differing little from parrots.

23. IV. *The Divine Esse and Existere in itself cannot produce another Divine that is Esse and Existere in itself; consequently, another God of the same essence is not possible.* That the one God, who is the Creator of the universe, is *Esse* and *Existere* in itself, thus God in Himself, has already been shown; from which it follows that a God from God is not possible, because the very essential Divine, which is *Esse* and *Existere* in itself, is in Him incommunicable. It is the same whether it be said, begotten by God, or proceeding from Him; in either case it would mean produced by God; and this differs but little from being created. Therefore, to introduce into the church the faith that there are three Divine persons, each of whom singly is God, and of the same

essence, and one born from eternity, and a third proceeding from eternity, is wholly to destroy the idea of the unity of God, and with this all notion of Divinity, and so to cause all the spiritual of reason to be banished into exile; thereby man becomes no longer man, but totally natural, differing from a beast only in possessing the power of speech, and opposed to all the spiritual things of the church, which the natural man calls foolishness. From this source and from this only have originated so enormous heresies concerning God; and thus a Divine Trinity divided into persons has brought into the church not only night, but even death. That identity of three Divine essences is an offence to reason, was evident to me from the angels, who said that they could not even utter, three equal Divinities; and that if any one should come to them and wish to utter that expression, he could not but turn himself away; and after having given it utterance, he would become like the trunk of a man, and would be cast down and then would go away to those in hell who do not acknowledge any God. The truth is that, to implant in children and youths an idea of three Divine persons to which inevitably adheres the idea of three Gods, is to take away from them all spiritual milk and then all spiritual meat, and lastly all spiritual reason, and to bring spiritual death upon those who confirm themselves in it. The difference is this:—Those who in faith and in heart worship one God, the Creator of the universe, and Him at the same time the Redeemer and Regenerator, are as the city of Zion was in the time of David, and as the city of Jerusalem in the time of Solomon after the temple was built; but the church which believes in three persons, and in each as a distinct God, is like the city of Zion and Jerusalem destroyed by Vespasian, and the temple burnt therein. Moreover, the man who worships one God, in whom is the Divine Trinity, thus who is one Person, becomes more and more living and a man angel; but he who confirms himself in a plurality of Gods, from a plurality of persons, gradually becomes like a statue made

with flexible joints, in the middle of which Satan stands, and speaks through its jointed mouth.

24. V. *A plurality of gods, in ancient and also in modern times, originated from no other cause than from not understanding the Divine Esse.* That the unity of God is inmostly inscribed on the mind of every man, since it is in the midst of all things which flow into the soul of man from God, has been shown above (n. 8); but still it has not descended therefrom into the human understanding, because the knowledges by means of which man ought to ascend to meet God have been wanting; for every one must prepare the way for God, that is, must prepare himself for reception, and this must be done by means of knowledges. The knowledges which have hitherto been wanting to enable the understanding to penetrate where it might see that God is one, and that only one Divine *Esse* is possible, and that all things of nature are from that, are as follows: — 1. Hitherto no one has known any thing concerning the spiritual world, where spirits and angels are, and into which every man comes after death. 2. Also, in that world there is a sun, which is pure love from Jehovah God, who is in the midst of it. 3. From that sun proceed heat which in its essence is love, and light which in its essence is wisdom. 4. Hence all things which are in that world are spiritual, and affect the internal man, and make its will and understanding. 5. Jehovah God out of His sun not only produced the spiritual world and all its spiritual things, which are innumerable and substantial, but He also produced the natural world and all its natural things, which are also innumerable, but material. 6. Hitherto no one has known the distinction between the spiritual and the natural, nor even what the spiritual is in its essence. 7. Nor that there are three degrees of love and wisdom, according to which the angelic heavens are arranged. 8. The human mind is distinguished into as many degrees, to the end that it may be elevated after death into one of the three heavens,

which is effected according to man's life and faith conjointly. 9. And finally, all those things could not have existed as to a single point but from the Divine *Esse*, which in itself is the Itself, and so the First, and the Beginning, from which are all things. These knowledges have hitherto been wanting; yet they are the means by which man may ascend and have knowledge of the Divine *Esse*. It is said that man ascends, but it is meant that he is raised up by God; for man has free will in providing himself with knowledges; and as he provides himself with them from the Word by means of the understanding, he thus prepares the way by which God descends and elevates him. The knowledges by means of which the human understanding ascends — God holding him in His hand and leading him — may be compared to the steps of the ladder seen by Jacob, which was set on the earth whose top reached to heaven, and by which the angels ascended, and Jehovah stood above it (Gen. xxviii. 12, 13). But it is quite otherwise when those knowledges are wanting, or when man despises them; then the elevation of the understanding may be compared to a ladder set up from the ground to the windows of the first story of a magnificent palace, where men dwell, and not to the windows of the second story where spirits are, and still less to the windows of the third story where angels are. For this reason man abides in the atmospheres and material things of nature, in which he keeps his eyes, ears, and nostrils; from which he derives no other ideas of heaven, and of the *esse* and essence of God, than such as are of the atmosphere and material; and while a man thinks from these, he does not form any judgment concerning God, whether He exists or not, or whether He is one or more; and still less what He is as to His *esse* and as to His essence. From this arose in ancient, and also in modern times, a plurality of gods.

25. To the above I shall add this Relation. Once having awaked from sleep I fell into profound meditation concern-

ing God; and when I looked up, I saw above me in heaven a bright white light in oval form; and when I fixed my gaze upon the light, it receded to the sides and passed into the circumference. And then, lo, heaven was opened to me, and I saw magnificent things, and angels standing in the form of a circle on the southern side of the opening and talking together; and because I had an ardent desire to hear what they were saying, it was therefore given me first to hear the tone, which was full of heavenly love, and afterward the speech, which was full of wisdom from that love. They were talking together about the ONE GOD, and about conjunction with Him, and thence salvation. They spoke ineffable things, most of which cannot fall into the words of any natural language; but because I had sometimes been in company with angels in heaven itself, and then in similar speech with them because in similar state, I was therefore able now to understand them, and to select from their conversation some things which may be rationally expressed in the words of natural language. They said that the Divine *Esse* is One, the Same, the Itself, and Indivisible. This they illustrated by spiritual ideas, saying that the Divine *Esse* cannot fall to several, each of whom has the Divine *Esse*, and still itself be One, the Same, the Itself, and Indivisible; for each one would think from his own *Esse* from himself, and singly by himself; if then also from the others and by the others, unanimously, there would be several unanimous Gods, and not one God; for unanimity, because it is the agreement of several, and at the same time of each one from himself and by himself, does not accord with the unity of God, but with a plurality — they did not say, of Gods, because they could not; for the light of heaven from which was their thought, and the aura in which their speech was uttered, resisted it. They said also that when they wished to pronounce the word Gods, and each one as a Person by himself, the effort of pronouncing fell instantly into One, yea, to the Only God. To this they added that the Divine *Esse* is a Divine

Esse in Itself, not from itself; because from itself supposes an *Esse* in itself from another prior; thus it supposes a God from God, which is not possible. What is from God is not called God, but is called Divine; for what is a God from God? thus, what is a God born of God from eternity? and what is a God proceeding from God through a God born from eternity, but words, in which there is nothing of light from heaven? They said moreover that the Divine *Esse*, which in itself is God, is the Same, not the same simply, but infinitely; that is, the Same from eternity to eternity: it is the Same everywhere, and the Same with every one, and in every one; but that all variety and change are in the recipient, and caused by the state of the recipient. That the Divine *Esse*, which is God in Himself, is the ITSELF, they illustrated thus. God is the Itself, because He is love itself and wisdom itself, or because He is good itself and truth itself, and thence life itself, which, unless they were the Itself in God, would not be any thing in heaven and the world, because there would not be any thing in them having relation to the Itself. Every quality draws its quality from that which is the Itself, from which it is, and to which it has relation that it may be such as it is. This Itself, which is the Divine *Esse*, is not in place, but is with those and in those who are in place, according to reception; since of love and wisdom, or of good and truth, and thence of life, which are the Itself in God, yea, God Himself, place cannot be predicated, nor progression from place to place; whence is omnipresence: wherefore the Lord says that He is in the midst of them; and also that He is in them, and they in Him. But because He cannot be received by any one such as He is in Himself, He appears as He is in His essence, as a sun above the angelic heavens; the proceeding from which as light is Himself as to wisdom, and the proceeding as heat is Himself as to love. That sun is not Himself; but the Divine love and the Divine wisdom first emanating from Him round about Him, appear to the angels as a sun. He within the

sun is Man; He is our Lord Jesus Christ, both as to the Divine from which He came forth, and also as to the Divine Human; since the Itself, which is love itself and wisdom itself, was a soul to Him from the Father; thus the Divine life, which is life in itself. It is otherwise in every man; in him the soul is not life, but a recipient of life. The Lord also teaches this, saying, *I am the way, the truth, and the life;* and in another place, *As the Father hath life in Himself, so also hath He given to the Son to have life in Himself* (John v. 26). Life in Himself is God. To this they added that those who are in any spiritual light may perceive from these things that the Divine *Esse*, because it is One, the Same, the Itself, and thence Indivisible, cannot be in more than one; and that, if it should be said to be, manifest contradictions would result.

26. When I heard these things, the angels perceived in my thought the common ideas of the Christian Church, concerning a Trinity of Persons in unity and their unity in the Trinity, in regard to God; and also concerning the birth of the Son of God from eternity; and then they said, "What are you thinking? Do you not have those thoughts from natural light, with which our spiritual light does not agree? Wherefore unless you remove the ideas of that thought, we close heaven to you and depart." But then I said, "Enter, I pray, more deeply into my thought, and perhaps you will see an agreement." They did so and saw that by three Persons I understood three proceeding Divine attributes, which are Creation, Redemption, and Regeneration; and that they are attributes of one God; and that by the birth of the Son of God from eternity I understood His birth foreseen from eternity and provided in time; and that it is not above what is natural and rational, but contrary to what is natural and rational, to think that any Son was born of God from eternity; but not so, that the Son born of God by the Virgin Mary in time is the only Son of God, and the only begotten; and that to believe otherwise is an enormous

error. And then I told them that my natural thought concerning the Trinity of Persons and their unity, and concerning the birth of a Son of God from eternity, I had from the doctrine of faith in the church, which has its name from Athanasius. Then the angels said, "Well." And they asked me to say from their mouth that, if any one does not go to the very God of heaven and earth, he cannot come into heaven, because heaven is heaven from this only God; and that this God is Jesus Christ, who is the Lord Jehovah, from eternity Creator, in time Redeemer, and to eternity Regenerator; thus who is at once the Father, the Son, and the Holy Spirit; and that this is the Gospel which is to be preached. After these things the heavenly light, which was before seen over the opening, returned, and gradually descended thence, and filled the interiors of my mind, and enlightened my ideas concerning the trinity and unity of God. And then I saw the ideas at first entertained concerning them, which had been merely natural, separated as chaff is separated from wheat by winnowing, and carried away as by a wind to the north of heaven, and dispersed.

THE INFINITY OF GOD, OR HIS IMMEASURABLENESS AND ETERNITY.

27. There are two properties of the natural world, which cause all things there to be finite; one is space, and the other is time; and because this world was created by God, and spaces and times were created together with this world and make it finite, therefore it is necessary to treat of their two beginnings, which are immeasurableness and eternity; for the immeasurableness of God has relation to spaces, and His eternity to times; and infinity comprehends both immeasurableness and eternity. But because infinity transcends what is finite, and the knowledge of it transcends a finite mind, therefore, that it may in some measure be perceived, it is to be treated of in this series: — I. *God is infinite, since*

He is and exists in Himself, and all things in the universe are and exist from Him. II. *God is infinite, for He was before the world, thus before spaces and times arose.* III. *God, since the world was made, is in space without space, and in time without time.* IV. *The Infinity of God in relation to spaces is called immeasurableness, and in relation to times is called eternity; and, though there are these relations, still there is nothing of space in His immeasurableness, and nothing of time in His eternity.* V. *Enlightened reason, from very many things in the world, may see the infinity of God the Creator.* VI. *Every created thing is finite, and the infinite is in finite things as in its receptacles, and in men as in its images.* But these things shall be explained one by one.

28. I. *God is infinite, since He is and exists in Himself, and all things in the universe are and exist from Him.* It has already been shown that God is One, and that He is the Itself, and that He is the first *Esse* of all things, and that all things which are, exist, and subsist in the universe, are from Him; hence it follows that He is infinite. That human reason may see this from very many things in the created universe, will be shown in what follows. But though the human mind from those things may acknowledge that the first Being, or the first *Esse*, is infinite, still it cannot know what that is, and therefore it cannot define it otherwise than that it is the infinite All, and that it subsists in itself, and thence that it is the very and the only Substance, and because nothing is predicable of substance unless it be form, that it is the very and the only Form. But still what are these things? It does not thus appear what the Infinite is; for the human mind, however highly analytic and elevated, is itself finite, and the finiteness in it cannot be removed; wherefore it is by no means capable of seeing the infinity of God as it is in itself, thus God; but it may see Him in the shade from behind, as is said of Moses, while he entreated to see God, that he was put into the hole of a rock, and saw His

back (Exod. xxxiii. 20–23). By the back of God are meant the things visible in the world, and especially the things perceptible in the Word. Thus it is manifest that it is vain to wish to have knowledge of what God is in His *Esse* or in His Substance; but that it is enough to acknowledge Him from finite, that is, created things, in which He is infinitely. Who ever is anxious to know more may be compared to a fish drawn up into the air, or to a bird put into the receiver of an air-pump, which, as the air is pumped out, gasps for breath, and at last expires. He may also be compared to a ship, which when it is overcome by a tempest and does not obey the rudder, is borne upon rocks and shoals. So it is with those who wish to have knowledge of the infinity of God from within, not content that they may acknowledge it from without, from manifest tokens. It is related of a certain philosopher among the ancients, that because he could not see in the light of his mind, or comprehend, the eternity of the world, he cast himself into the sea: what would he have done if he had desired to comprehend the infinity of God?

29. II. *God is infinite, for He was before the world, thus before spaces and times arose.* In the natural world there are times and spaces, but in the spiritual world, not so actually, and still apparently. The reason why times and spaces were introduced into the worlds, was that one thing might be distinguished from another, great from small, many from few; thus quantity from quantity, and so quality from quality; and that, by this means the senses of the body might be able to distinguish their objects, and the senses of the mind theirs, and thus might be affected, think, and choose. Times were introduced into the natural world by the earth's rotating about its axis, and by the progression of those rotations from sign to sign along the zodiac; while these changes appear to be made by the sun, from which the whole terraqueous globe derives its heat and light. Hence are the times of the day, morning, noon, evening, and night; and

the times of the year, spring, summer, autumn, and winter; times of days for light and darkness, and times of years for heat and cold. But spaces were introduced into the natural world by the earth's being compacted into a globe, composed of various materials, the parts of which were distinct from one another, and at the same time extended. In the spiritual world, however, there are not material spaces, and times corresponding with them; but still there are appearances of them, which appearances are according to the differences of states in which are the minds of spirits and angels there; wherefore, times and spaces there conform themselves to the affections of their will, and thence to the thoughts of their understanding; but those appearances are real, because constant according to their states. The common opinion concerning the state of souls after death, and thence also of angels and spirits, is that they are not in any extense, and, consequently, not in space and time; according to which idea it is said of souls after death, that they are in an undetermined somewhere, and that spirits and angels are forms of spirits, of which no other idea is entertained than as of ether, air, vapor, or wind; when, nevertheless they are substantial men, and live together like men of the natural world upon spaces and in times, which, as said above, are determined according to the states of their minds. If it were not so, that is, if there were no spaces and times, that whole world where souls are gathered after death, and where spirits and angels dwell, might be drawn through the eye of a needle, or concentrated upon the point of a single hair. This would be possible if there were no substantial extense there; but since this is there, therefore angels dwell separately and distinctly from each other, yea, more distinctly than men who have a material extense. But times there are not distinguished into days, weeks, months, and years, because the sun there does not appear to rise and set, nor to be borne along, but it remains stationary in the east, in the middle degree between the zenith and the horizon. They also

have spaces, because all things in that world are substantial, as in the natural world they are material; but concerning these things, more will be said in the section of this chapter concerning Creation. From what has been said above it may be comprehended that spaces and times make finite all things and every thing in both worlds, and thence that men are finite, not only as to their bodies, but also as to their souls; and in like manner angels and spirits. From all these things it may be concluded that God is infinite, that is, not finite; because He, as the Creator, Maker, and Former of the universe, finited all things; and He finited them by means of His sun, in the midst of which He is and which is of the Divine essence, that proceeds from Him as a sphere. There and thence is the first of finiting, and its progression extends even to ultimates in the nature of the world. It follows that He in Himself is infinite, because He is uncreated. But what is infinite appears to man as not any thing, because man is finite, and thinks from what is finite; therefore, if the finite which adheres to his thought were taken away, the residue would seem to him as if it were not any thing; yet the truth is that God is infinitely all, and that man respectively is of himself not any thing.

30. III. *God, since the world was made, is in space without space, and in time without time.* That God, and the Divine which proceeds immediately from Him, is not in space, though He is omnipresent, with every man in the world, with every angel in heaven, and with every spirit under heaven, cannot be comprehended by a merely natural idea, but it may to some extent by a spiritual idea. The reason why it cannot be comprehended by a merely natural idea, is that in that idea there is space; for it is formed from such things as are in the world, in all and in every one of which that is visible to the eye, there is space. Every thing great and small there is of space; every thing long, broad, and high there is of space; in a word, every measure, figure,

and form there is of space. But still man may to some extent comprehend this by natural thought, provided he admit into it something of spiritual light. But something shall be said in the first place concerning an idea of spiritual thought. This derives nothing from space, but it derives its all from state. State is predicated of love, of life, of wisdom, of affections, of joys, in general of good and truth; a truly spiritual idea concerning these things has nothing in common with space; it is above, and looks down upon the ideas of space under it, as heaven looks down upon earth. The reason why God is present in space without space, and in time without time, is that God is always the same from eternity to eternity; thus such since the world was created as He was before it; and in God and in the sight of God there were no spaces nor times before creation, but after it; therefore, because He is the same, He is in space without space, and in time without time. Hence it follows that nature is separate from Him, and yet He is omnipresent in it; scarce otherwise than as life is in every thing substantial and material of man, though it does not mingle itself therewith. It is comparatively as light in the eye, sound in the ear, taste in the tongue, or as ether in the land and water, by means of which the terraqueous globe is held together and revolved, and so on; and if these agents should be taken away, the things made substantial and material would in a moment fall to pieces or be dispersed. Even the human mind, if God were not everywhere and at all times present in it, would float away like a bubble in the air; and both spheres of the brain, in which it acts from its beginnings, would go off into froth; and thus every thing human would become dust of the earth, or an odor flying in the atmosphere. Since God is in all time without time, therefore in His Word He speaks of the past and of the future in the present, as in Isaiah: *Unto us a Child is born; unto us a Son is given, whose name is Mighty, the Prince of Peace* (ix. 6); and in David: *I will declare the decree, Jehovah said to Me, Thou art My Son;*

this day have I begotten Thee (Ps. ii. 7). These words are concerning the Lord who was to come; wherefore it is also said in the same, *A thousand years in Thy sight are as yesterday* (Ps. xc. 4). That God is everywhere present, in the whole world, and yet not any thing proper to the world is in Him, that is, not any thing which is of space and time, may be clearly seen from very many other passages in the Word, by those who look with vigilance, as from this passage in Jeremiah: *Am I a God at hand, and not a God afar off? Can any hide himself in secret places, that I shall not see him? Do not I fill heaven and earth?* (xxiii. 23, 24.)

31. IV. *God's infinity in relation to spaces is called immeasurableness, and in relation to times is called eternity; and although there are these relations, still there is nothing of space in His immeasurableness, and nothing of time in His eternity.* The infinity of God in relation to spaces is called immensity, because immeasurableness is predicated of whatever is great and large, and also of what is extended, and of what is spacious therein. But the infinity of God in relation to times is called eternity, because to eternity is predicated of things progressive, which are measured by times, and without end; as for example, the things which are of space are predicated of the terraqueous globe viewed in itself, and the things which are of time are predicated of its rotation and progression; the latter also makes times and the former makes spaces, and they are thus presented from the senses in the perception of reflecting minds. But in God there is nothing of space and time, as was shown above; and yet the beginnings of these are from God; hence it follows that His infinity in relation to spaces is understood by immeasurableness, and that His infinity in relation to times is understood by eternity. But in heaven the angels perceive by the immeasurableness of God, Divinity as to *esse*, and by His eternity, Divinity as to *existere;* as also by immeasurableness Divinity as to love, and by eternity as to wisdom. The rea-

son is that angels abstract spaces and times from Divinity, and then these notions result. But since man cannot think otherwise than from ideas derived from things of space and time, he cannot perceive any thing concerning God's immeasurableness before spaces, and His eternity before times; indeed, when he wishes to perceive them, it is as if his mind were falling into a swoon — almost like one who having fallen into the water, is at the point of drowning, or like one settling down in an earthquake, at the point of being swallowed up. Nay, if he should persist in penetrating into those things, he might easily fall into delirium, and from this be led to denial of God. Once I myself was in such a state, while thinking what God was from eternity; what He did before the world was created, whether He deliberated about creation and thought out the plan of it, whether deliberate thought were possible in a pure vacuum, with other vain things. But lest by such things I should fall into delirium, I was taken up by the Lord into the sphere and light in which interior angels are; and after the idea of space and time, in which my thought was before, was there a little removed, it was given me to comprehend that the eternity of God is not an eternity of time, and that, because time was not before the world, it was utterly vain to think any such things of God; and also because the Divine from eternity, thus abstracted from all time, does not involve days, years, and ages, but all these are to God an instant, I concluded that the world was created by God, not in time, but that times were introduced by God with creation. To these things I shall add this noteworthy fact: — There appear, at one end of the spiritual world, two statues, in monstrous human form, with mouths open and jaws wide-stretched, by which those seem to themselves to be swallowed who think vain and foolish things concerning God from eternity. But they are the fantasies into which those cast themselves who think absurdly and unduly concerning God before the world was created.

32. V. *Enlightened reason, from very many things in the world, may see the infinity of God the Creator.* Some things shall be enumerated from which human reason may see the infinity of God, namely: — I. In the created universe there are not two things which are the same. That such identity does not exist in simultaneous things, human learning from reason has seen and proved; and yet the substantial and material things in the universe, regarded individually, are infinite in number. And that there is not an identity of two effects in things which are successive in the world may be concluded from the rotation of the earth, in that its eccentricity at the poles causes that there is never a return to the same point. That it is so is evident from human faces, in that throughout the whole world there is not any one face wholly like another's or the same as another's, neither can there be to eternity: this infinite variety could not by any means exist, but from the infinity of God the Creator. II. The disposition of one is never exactly like another's, so that it is said, Many men, many minds. Consequently the mind, that is, the will and the understanding, of one is never wholly like another's, or the same as another's; hence, also, neither is the speech of one, as to the tone and as to the thought whence it proceeds, nor his action, as to gesture and as to affection, exactly similar to that of another; from which infinite variety, also, the infinity of God the Creator may be seen as in a mirror. III. There is a certain immeasurableness and eternity inherent in every seed, as well of animals as of plants — an immeasurableness, in that it may be multiplied to infinity; and an eternity, in that such multiplication has continued hitherto without interruption from the creation of the world, and continues perpetually. From the animal kingdom take for example the fishes of the sea, which if they should multiply according to the abundance of their seed, within twenty or thirty years would fill the ocean, so that it would consist of mere fishes, and its water would overflow and so destroy all the earth; but that this might not

happen, it was provided by God that one kind of fish should be food for another. It is similar with the seeds of plants: if as many of them as annually arise from one should be planted, within twenty or thirty years they would cover the surface not only of one earth, but also of several; for there are shrubs of which every single seed produces a hundred and a thousand others. Try it by calculation, reckoning the product of a single seed in a series of twenty or thirty terms, and you will see. From both cases, of plants and of animals, the Divine immeasurableness and eternity, from which a resemblance cannot but be produced, may be seen as in a common face. IV. The infinity of God may appear to the eye of enlightened reason, from the infinity to which every science may grow, and thence the intelligence and wisdom of every man, both of which may grow as a tree from seeds, and as forests and gardens from trees; for there is no end to them. The memory of man is their ground, the understanding is where their germination and the will is where their fructification takes place; and these two faculties, the understanding and the will, are such that they may be cultivated and perfected in the world to the end of life, and afterward to eternity. V. The infinity of God the Creator may also be seen from the infinite number of stars, which are so many suns, and thus so many systems. That in the starry heaven also there are earths, upon which are men, beasts, birds, and plants, has been shown in a little work describing what has been seen. VI. The infinity of God has appeared still more evident to me from the angelic heaven, and also from hell, seeing that they are both of them ordered and arranged into innumerable societies or communities, according to all the varieties of the love of good and of evil, and that every one is allotted a place according to his love. For there are all of the human race, gathered from the creation of the world and to be gathered to ages of ages; and though every one has his own place or habitation, still all there are so conjoined that the whole angelic heaven represents one Divine

man, and all hell one monstrous devil. From these two, and from the infinite wonders in them, the immeasurableness with the omnipotence of God is manifestly exhibited to view. VII. Who also cannot understand, if he elevates the rational powers of his mind a little, that the life to eternity, which every man has after death, is not possible but from an eternal God? VIII. Besides all this there is a certain infinity in many things which fall into natural light and into spiritual light with man:—Into *natural* light, that there are various series in geometry which go on to infinity; that, between the three degrees of altitude there is progress to infinity, in that the first degree, which is called natural, cannot be perfected and elevated to the perfection of the second degree, which is called spiritual, nor this to the perfection of the third, which is called celestial. The case is similar with respect to end, cause, and effect; as that the effect cannot be perfected so that it may become as its cause, nor the cause so that it may become as its end. This may be illustrated by the atmospheres, of which there are three degrees; for there is a highest aura, under this the ether, and below this the air; and no quality of the air can be elevated to any quality of the ether, nor any of this to any quality of the aura; and yet an elevation of perfections to infinity is possible in each. Into *spiritual* light, that natural love, which is that of a beast, cannot be elevated into spiritual love, which from creation was imparted to man; and that it is similar with the natural intelligence of a beast in relation to the spiritual intelligence of a man; but these things, because they are as yet unknown, will be explained in another place. Thus it may be evident that the universals of the world are perpetual types of the infinity of God the Creator; but in what manner particulars emulate universals, and represent the infinity of God, is an abyss; and it is an ocean in which the human mind may, as it were, sail, but must beware of the tempest arising from the natural man, which, from the helm where the natural man stands trusting in himself, will submerge the ship with its masts and sails.

33. VI. *Every created thing is finite, and the infinite is in finite things as in receptacles, and in men as in its images.* Every created thing is finite because all things are from Jehovah God, by means of the sun of the spiritual world, which proximately encompasses Him; and that sun is of the substance which has gone forth from Him, the essence of which is love: out of that sun by means of its heat and light the universe was created, from its firsts to its lasts. But to set forth in order the progress of creation, does not belong to this place: some outline of it will be given in the following pages. It is important here only to know that one thing was formed from another, and that thus were made degrees, three in the spiritual world, and three corresponding to them in the natural world, and as many in the quiescent things of which the terraqueous globe consists. But whence and what those degrees are has been fully set forth in the *Angelic Wisdom concerning the Divine Love and Wisdom*, published at Amsterdam in the year 1763; and in a small treatise on *The Intercourse of the Soul and Body*, published at London in the year 1769. It is by means of these degrees that all posterior things are receptacles of prior things, and these of things still prior, and thus, in order, receptacles of the primitives of which the sun of the angelic heaven consists, and thus that finite things are receptacles of the infinite. This also coincides with the wisdom of the ancients, according to which all things and each are divisible to infinity. The common idea is that, because what is finite does not comprehend what is infinite, finite things cannot be receptacles of the infinite. But, from what has been shown in my works concerning the creation, it is evident that God first finited His infinity, by substances emitted from Himself, from which existed His proximate encompassing sphere, which makes the sun of the spiritual world; and that afterward by means of that sun He perfected other encompassing spheres, even to the last, which consists of things quiescent; and that thus, by means of degrees, He made the world more and more finite. These

things are adduced in order that human reason, which does not rest unless it see the cause, may be satisfied.

34. That the infinite Divine is in men as in its images, is evident from the Word, where this is read: *And God said, Let us make man in our image, after our likeness; so God created man into His own image, into the image of God created He him* (Gen. i. 26, 27); from which it follows that man is an organ recipient of God, and that he is an organ according to the quality of reception. The human mind, from which and according to which man is man, is formed into three regions according to three degrees. In the first degree it is celestial, in which also are the angels of the highest heaven; in the second degree it is spiritual, in which also are the angels of the middle heaven; and in the third degree it is natural, in which also are the angels of the lowest heaven. The human mind, organized according to those three degrees, is a receptacle of the Divine influx; but still the Divine flows in no further than as man prepares the way, or opens the door; if he does this even to the highest or celestial degree, then man becomes truly an image of God, and after death he becomes an angel of the highest heaven; but if he prepares the way, or opens the door, only to the middle or spiritual degree, then indeed man becomes an image of God, but not in that perfection, and after death he becomes an angel of the middle heaven; and if he prepares the way, or opens the door, only to the lowest or natural degree, then man, if he acknowledges God and worships Him with actual piety, becomes an image of God in the lowest degree, and after death he becomes an angel of the lowest heaven. If, however, he does not acknowledge God and does not worship Him with actual piety, he puts off the image of God, and becomes like some animal, except that he enjoys the faculty of understanding and thence of speech. If he then shuts up the highest natural degree, which corresponds to the highest heavenly, he becomes as to love like a beast of the earth; but if he shuts up the middle natural degree, which corresponds to the mid-

dle spiritual, he becomes as to love like a fox, and as to the sight of the understanding like a bird of the evening; but if he also shuts up the lowest natural degree as to its spiritual, he becomes as to love like a wild beast, and as to the understanding of truth like a fish. The Divine life, which by influx from the sun of the angelic heaven actuates man, may be compared with the light from the sun of the world, and with its influx into a transparent object; the reception of life in the highest degree, with the influx of light into a diamond; the reception of life in the second degree, with the influx of light into a crystal; and the reception of life in the lowest degree, with the influx of light into glass, or into a transparent membrane. But if this degree as to its spiritual be entirely closed, which is done when God is denied and Satan is worshipped, the reception of life from God may be compared with the influx of light into opaque things of the earth, as into rotten wood, or into the turf of a bog, or into dung, and the like; for man then becomes a spiritual carcass.

35. To the above I will add this Relation. I was once in amazement at the vast mutlitude of men who ascribe creation, and hence all things which are under the sun and which are above the sun, to nature; saying from an acknowledgment of the heart, when they see any thing, Is not this of nature? And when they are asked why they say that those things are of nature, and why not of God, when yet they sometimes say with the common voice that God created nature, and thence they may just as well say that the things which they see are of God, as that they are of nature, they answer with an almost tacit internal tone, What is God but nature? All these from persuasion concerning the creation of the universe by nature, and from that insanity as from wisdom, appear so vainglorious that they look upon those who acknowledge the creation of the universe by God as ants creeping on the ground and treading the beaten path, and upon some as butterflies flying in the air, calling their opinions dreams, because they see what they do not see, saying, Who has seen God? and who does not see nature?

While I was in amazement at the multitude of such persons, an angel stood at my side and said to me, "What are you meditating about?" And I answered, "About the multitude of persons who believe that nature is of itself, and thus the creator of the universe." And the angel said to me, "All hell is of such, and they are called there satans and devils; satans those who have confirmed themselves in favor of nature and hence have denied God; devils, those who have lived wickedly, and have thus rejected from their hearts all acknowledgment of God. But I will conduct you to the schools, which are in the south western quarter, where there are such who are not yet in hell." And he took me by the hand and led me along, and I saw small houses in which were schools, and in the midst of them, one which was as the public hall of the rest. This was built of stones black as pitch, which were overlaid with little plates as of glass, sparkling as if of gold and silver, like what are called selenites, or mirror-stones; and here and there were interspersed glittering shells.

Hither we came and knocked; and presently one opened the door and said, "Welcome." And he ran to a table, and brought four books, and said, "These books are the wisdom which is at this day applauded by many kingdoms; this book or wisdom is applauded by many in France; this by many in Germany; this by some in Holland; and this by some in Britain." He said further, "If you wish to see it, I will make these four books shine before your eyes;" and then he poured forth and around the glory of his fame, and the books presently shone as from light, but this light before our eyes immediately vanished. And then we asked what he was now writing; and he answered that he was producing and bringing forth from his treasures things that are of inmost wisdom, which in a summary are these: — I. *Whether nature be of life, or life be of nature.* II. *Whether the centre be of the expanse, or the expanse be of the centre.* III. *Concerning the centre and the expanse of nature and of life.* Hav-

ing said this, he placed himself again upon the seat at the table, but we walked in his school, which was spacious. He had a candle upon the table, because the light of the sun was not there, but the nocturnal light of the moon; and what appeared to me wonderful, the candle seemed to be carried round about there, and to give light; but because it had not been snuffed, it gave but little light. And when he wrote we saw images in various forms, flying from the table to the walls, which, in that nocturnal lunar light, appeared like beautiful birds of India; but when we opened the door, in the daylight of the sun they appeared like the birds of evening with net-like wings; for they were resemblances of truth, which by confirmations became fallacies, that had been ingeniously connected by him into series.

After we had seen these things, we came up to the table and asked him what he was now writing. He said, Concerning the first question, *Whether nature be of life, or life be of nature;* and of this he said that he could confirm either side, and make it true; but because something lurked within, which he feared, he durst confirm only this, That nature is of life, that is, from life, and not that life is of nature, that is, from nature. We asked him courteously what it was that lurked within, which he feared. He answered that it was that he might be called by the clergy a naturalist, and thus an atheist, and by the laity a man of unsound reason, since both clergy and laity either believe from a blind faith or see from the sight of those who confirm it.

But then, from some indignation of zeal for the truth, we addressed him, saying, "Friend, you are very much deceived; your wisdom, which is ingenuity in writing, has misled you, and the glory of fame has induced you to confirm what you do not believe. Do you not know that the human mind is capable of being elevated above the sensual things which are in the thoughts from the senses of the body, and that when it is elevated it sees those things which are of life above, and those things which are of nature below? What else is life

but love and wisdom? and what else is nature but their receptacle, by which they may work their effects or uses? Can these be one except as principal and instrumental are? Can light be one with the eye, or sound with the ear? Whence are the sensations of these but from life? whence their forms but from nature? What is the human body but an organ of life? Are not all things and every thing therein organically formed for producing those things which the love wills and the understanding thinks? Are not the organs of the body from nature, and love and thought from life? And are not these wholly distinct from each other? Elevate the keen sight of your genius yet a little higher, and you will see that it is of life to be affected and to think, and that it is of love to be affected, and of wisdom to think, and both are of life; for, as just said, love and wisdom are life. If you elevate the faculty of understanding a little higher still, you will see that love and wisdom do not exist unless their origin is somewhere, and that their origin is Love itself, and Wisdom itself, and thence Life itself; and these are God from whom nature is."

Afterward we conversed with him about the second question, *Whether the expanse be of the centre, or the centre be of the expanse;* and we asked him why he discussed this. He answered, to the end that he might conclude concerning the centre and the expanse of nature and of life, thus concerning the origin of the one and the other. And when we asked him what was his opinion, he answered just as before, that he could confirm either side, but that for fear of the loss of fame he would confirm that the expanse is of the centre, that is, from the centre, "though I know that before the sun there was something, and this everywhere in the expanse; and that this from itself flowed together into order, thus into the centre." But then we again addressed him from indignant zeal, and said, "Friend, you are insane."

And when he heard this, he drew back the seat from the table, and looked timidly at us, and then listened, but laugh-

ing: we, however, continued the discussion by saying, "What can be said more insane than that the centre is from the expanse? By your centre we understand the sun, and by your expanse we understand the universe; and thus that the universe existed without the sun. Does not the sun make nature and all its properties, which depend solely on the light and heat proceeding from the sun through the atmospheres? Where were these things before? But whence they are we will say in the discussion that is to follow. Are not the atmospheres and all things upon the earth as surfaces, and the sun their centre? What are all those things without the sun? Can they subsist a moment? Then what were all these things before the sun? Could they have existed? Is not subsistence perpetual existence? Since therefore the subsistence of all things of nature is from the sun, it follows that the existence of all things is so too. Every one sees this and acknowledges it from seeing it himself. Does not what is posterior subsist from what is prior even as it exists from it? If the surface were prior and the centre posterior, would not the prior subsist from the posterior, which yet is contrary to the laws of order? How can posterior things produce prior, or exterior interior, or grosser purer? Then how can surfaces, which make the expanse, produce the centre? Who does not see that this is contrary to nature's laws? We have adduced these arguments from analysis of reason, to prove that the expanse exists from the centre, and not the reverse, though every one who thinks justly sees this without argument. You said that the expanse flowed together into the centre from itself. Did it thus flow by chance into such wonderful and stupendous order, that one thing is for the sake of another, and all things and each for the sake of man and his eternal life? Can nature from any love, by any wisdom, intend ends, provide causes, and thus provide effects, that such things may exist in their order? Can nature from men make angels, and of these heaven, and cause those who are there to live for ever? Imagine these things and reflect,

and your idea concerning the existence of nature from nature will fall."

After this, we asked him what he had thought and what he then thought about the third question, *Concerning the centre and the expanse of nature and of life;* whether he believed the centre and expanse of life to be the same with the centre and expanse of nature. He said that he hesitated, and that he had formerly thought that the interior activity of nature was life, and that love and wisdom, which essentially make the life of man, were therefrom; and that the fire of the sun by heat and light, through the medium of the atmospheres, produced it; but that now, from what he had heard concerning the life of men after death, he was in doubt; and that this doubt carried his mind now upward, and now downward; and when upward, he acknowledged a centre of which he before had not known any thing; and when downward, he saw the centre which he had believed to be the only one; and that life was from the centre of which he before had not known any thing, and that nature was from the centre which he before believed to be the only one, and that each centre had an expanse around it.

To this we said, "Well;" provided he would also look at the centre and expanse of nature from the centre and expanse of life, and not the reverse. And we informed him that above the angelic heaven is a sun, which is pure love, to appearance, of fire like the sun of the world; and that from the heat which proceeds from that sun angels and men have will and love, and from the light thence understanding and wisdom; and that the things therefrom are called spiritual, while the things which proceed from the sun of the world are containers or receptacles of life, and are called natural; also that the expanse of the centre of life is called the Spiritual World, which subsists from its sun; and that the expanse of nature's centre is called the Natural World, which subsists from its sun. Now, because spaces and times cannot be predicated of love and wisdom, but states in their stead, it

follows that the expanse around the sun of the angelic heaven is not an extense, but still is in the extense of the natural sun, and with the living subjects there according to reception, and the reception is according to forms and states.

But then he asked, "Whence is the fire of the sun of the world or of nature?" We answered that it is from the sun of the angelic heaven, which is not fire, but the Divine love first proceeding from God, who is in the midst of it; and because he wondered at this, we demonstrated it thus: "Love in its essence, is spiritual fire; thence it is that fire in the Word in its spiritual sense signifies love; therefore priests in the temples pray that heavenly fire may fill the hearts, by which they mean love. The fire of the altar and the fire of the candlestick in the tabernacle with the Israelites represented nothing else than the Divine love. The heat of the blood, or the vital heat of men and of animals in general, is from no other source than the love which makes their life; thence it is that man is enkindled, grows warm, and is enflamed, whilst his love is exalted to zeal, or excited to anger and burning passion. Therefore from this, that spiritual heat which is love produces natural heat with men, so far as to enkindle and inflame their faces and limbs, it may be evident that the fire of the natural sun has existence from no other source than from the fire of the spiritual sun, which is Divine love. Now, because the expanse arises from the centre, and not the reverse, as we said before, and the centre of life, which is the sun of the angelic heaven, is the Divine love first proceeding from God, who is in the midst of that sun; and because from this is the expanse of that centre, which is called the spiritual world; and because from that sun existed the sun of the world, and from this, its expanse, which is called the natural world, it is plain that the universe was created by God." After this we departed, and he accompanied us out of the court of his school, and talked with us about heaven and hell, and about the Divine auspices from new sagacity of thought.

THE ESSENCE OF GOD, WHICH IS DIVINE LOVE AND DIVINE WISDOM.

36. We have distinguished between the *esse* of God and the essence of God, because there is a distinction between the infinity of God and the love of God; and the term infinity is used in application to the *esse* of God, and love to the essence of God; for the *esse* of God, as said above, is more universal than the essence of God: in like manner the infinity is more universal than the love of God; wherefore infinite becomes an adjective of the essentials and attributes of God, all which are called infinite; as it is said of the Divine love that it is infinite, of the Divine wisdom that it is infinite, and of the Divine power likewise; not that the *esse* of God existed before the essence, but because it enters into it as an adjunct, cohering with, determining, forming, and at the same time elevating it. But this portion of this chapter, like the former, shall be divided into articles, as follows:—I. *God is love itself and wisdom itself, and these two make His essence.* II. *God is good itself and truth itself, because good is of love and truth is of wisdom.* III. *God, because He is love itself and wisdom itself is life itself, which is life in itself.* IV. *Love and wisdom in God make one.* V. *The essence of love is to love others out of itself, to desire to be one with them, and to make them happy from itself.* VI. *These essentials of the Divine love were the cause of the creation of the universe, and they are the cause of its conservation.* But of these one by one.

37. I. *God is love itself and wisdom itself, and these two make His essence.* That love and wisdom are the two essentials to which all the infinite things that are in God and proceed from Him refer themselves, was seen by those of most ancient times; but the ages following successively, as they withdrew their minds from heaven and immersed them in

worldly and corporeal things, could not see it; for they began not to know what love is in its essence, and thence what wisdom is in its essence; not knowing that there cannot be love abstracted from form, and that love operates in form and by form. Now because God is the very and the only and thus the first substance and form, the essence of which is love and wisdom, and because from Him all things were made that were made, it follows that He created the universe, with all things and every thing of it, from love by wisdom; and that thence the Divine love together with the Divine wisdom is in all created subjects and in every one. Love, moreover, is not only the essence which forms all things, but it also unites and conjoins them, and thus keeps them in connection when formed. These things may be illustrated by innumerable things in the world as by the heat and light from the sun, which are the two essentials and universals, by means of which all things and every thing upon the earth exist and subsist: these are there, because they correspond to the Divine love and the Divine wisdom; for the heat which proceeds from the sun of the spiritual world is in its essence love; and the light thence is in its essence wisdom. They may also be illustrated by the two essentials and universals by which human minds exist and subsist, which are the will and the understanding; for of these two the mind of every one consists, and the two are and operate in all things and everything of it. The reason is, that the will is the receptacle and habitation of love, and the understanding of wisdom in like manner; therefore the two correspond to the Divine love and the Divine wisdom, from which they originate. Moreover, the same may be illustrated by the two essentials and universals by which human bodies exist and subsist, which are the heart and the lungs; or the systole and diastole of the heart, and the respiration of the lungs: that these two operate in all things and every thing there, is known; the reason being, that the heart corresponds to love, and the lungs to wisdom; which correspondence has been fully demon-

strated in the *Angelic Wisdom concerning the Divine Love and Wisdom*, published at Amsterdam. That love as the bridegroom and husband produces or begets all forms, but by wisdom as the bride and wife, may be proved by innumerable things, both in the spiritual and the natural world; this only is to be observed, that the whole angelic heaven is arranged into its form and preserved in it from the Divine love by the Divine wisdom. Those who deduce the creation of the world from any other source than from the Divine love by the Divine wisdom, and do not know that those two make the Divine essence, descend from the sight of reason to the sight of the eye, and kiss nature as the creator of the universe, and thence conceive chimeras and bring forth phantoms; they think fallacies and reason from them, and their conclusions are eggs in which are birds of night. Such cannot be called minds, but eyes and ears without understanding, or thoughts without a soul; they speak of colors as if they existed without light, of the existence of trees as if without seed, and of all things of the world as if without the sun; since they make derivatives primitives, and effects causes; and so they turn every thing upside-down, and lull to sleep the powers of reason, and thus see dreams.

38. II. *God is good itself and truth itself, because good is of love, and truth is of wisdom.* It is universally known that all things have reference to good and truth, a proof that all things have their existence from love and wisdom; for all that proceeds from love is called good, for this is felt, and the enjoyment by which love manifests itself every one calls good; but all that which proceeds from wisdom is called truth, for wisdom consists of nothing but truths, and affects its objects with the charm of light; and this charm while perceived is truth from good. Therefore love is the aggregate of all kinds of goodness, and wisdom the aggregate of all truths; but both are from God, who is love itself and thence good itself, and wisdom itself and thence truth itself. From this

source there are in the church two essentials, which are called charity and faith, of which all things and every thing of the church consist, and which are to be in all things and every thing of it. The reason is that all the goods of the church are of charity and are called charity, and all its truths are of faith and are called faith. The enjoyments of love, which are also the enjoyments of charity, cause what is good to be called good; and the charms of wisdom, which are also the charms of faith, cause what is true to be called true; for enjoyments and charms of various kinds make their life, and without life from these, goods and truths are like inanimate things, and are also unfruitful. But love's enjoyments are of two kinds, as are also the charms which appear as of wisdom; for there are enjoyments of the love of good and enjoyments of the love of evil, and thence there are charms of the faith of truth and charms of the faith of falsity. In the subjects in which they are, those two enjoyments of love, from the sensation of them, are called goods, and those two charms of faith, from the perception of them, are also called goods; but because they are in the understanding, they are no other than truths. They are so called, though they are opposite to each other, the good of one love being good, and the good of the other love being evil, and the truth of one faith being true, and the truth of the other faith being false. But the love the enjoyment of which is essentially good is like the heat of the sun, fructifying, vivifying, and operating on a fertile soil, on fruit trees and fields of corn, and where it operates there is produced, as it were, a paradise, a garden of Jehovah, and a land of Canaan; and the charm of its truth is as the light of the sun in the time of spring, and as light flowing into a crystal vessel in which are beautiful flowers, from which as they open breathes forth a fragrant perfume; but the enjoyment of the love of evil is as the heat of the sun, parching, killing, and operating on barren ground, on noxious plants, as on thorns and briers; and where it operates there is produced a desert of Arabia, where are hydras and venomous

serpents; and the charm of its falsity is as the light of the sun in the time of winter, and as light flowing into a bottle in which there are little worms swimming in vinegar, and noisome reptiles. It should be known that every good forms itself by truths, and also clothes itself with them, and thus distinguishes itself from other goods; and also that the goods of one stock or kind bind themselves into bundles, and clothe them together, and thus distinguish themselves from others. That formations are so effected is plain from all things and every thing in the human body; and that similar formations are effected in the human mind is evident, because there is a perpetual correspondence of all things of the mind with all things of the body. From this it follows that the human mind is organized inwardly of spiritual substances, and outwardly of natural substances, and lastly of material substances. The mind the enjoyments of whose love are goods consists inwardly of spiritual substances such as are in heaven, but the mind the enjoyments of whose love are evils consists inwardly of spiritual substances such as are in hell: the evils of the latter are bound into bundles by falsities, and the goods of the former are bound into bundles by truths. Since there are such bindings of goods and evils into bundles, therefore the Lord says, That the tares are to be bound together into bundles, to be burned, and in like manner all things that offend (Matt. xiii. 30, 40, 41: John xv. 6).

39. III. *God, because He is love itself and wisdom itself, is life itself, which is life in itself.* It is said in John, *The Word was with God, and the Word was God; in Him was life, and the life was the light of men* (i. 1, 4). By God there is meant the Divine love, and by the Word the Divine wisdom; and Divine wisdom is properly life, and life is properly light which proceeds from the sun of the spiritual world, in the midst of which is Jehovah God. Divine love forms life, as fire forms light. There are two elements in fire, burning and shining; from its burning proceeds heat, and from its shining proceeds

light. In like manner, there are two things in love, one to which the burning of fire corresponds, which is something inmostly affecting the will of man; and another to which the shining of fire corresponds, which is something inmostly affecting the understanding of man. Hence man has love and intelligence, for, as has been often said above, from the sun of the spiritual world proceed heat which in its essence is love, and light which in its essence is wisdom; and those two flow into all things and every thing of the universe, and affect them inmostly; and with men into their will and understanding, which two were created receptacles of the influx, the will the receptacle of love, and the understanding the receptacle of wisdom. From this it is manifest that the life of man dwells in his understanding, and that it is such as his wisdom is, and that the love of the will modifies it.

40. We also read in John, *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (v. 26); by which is meant that as the Divine Itself, which was from eternity, lives in Itself, so also the Human, which was assumed in time, lives in Itself. Life in itself is the very and the only life, from which all angels and men live. Human reason may see this from the light which proceeds from the sun of the natural world, in that this is not creatable, but that forms receiving it have been created; for eyes are its recipient forms, and the light flowing in from the sun causes them to see. It is similar with life, which, as above said, is light proceeding from the sun of the spiritual world, that it is not creatable, but that it flows in continually, and as it enlightens it also gives life to the understanding of man; consequently that, because light, life, and wisdom are one, wisdom is not creatable, and so neither is faith, nor truth, nor love, nor charity, nor good; but that forms receiving them have been created: human and angelic minds are those forms. Let every one, therefore, be cautious how he persuades himself that he lives from himself; and also, that he is wise, believes, loves, perceives truth, and wills and does good

from himself. For as far as any one acquires this persuasion, he casts down his mind from heaven to earth, and from spiritual becomes natural, sensual, and corporeal. Thus he shuts up the higher regions of his mind, whence he becomes blind as to all the things which are of God, of heaven, and of the church; and then, all that he by chance thinks, reasons, and says concerning them, is done in foolishness because in darkness, at the same time that he becomes confident that they are of wisdom. For when the higher regions of the mind, where the true light of life dwells, are closed, the region below them opens itself, into which only the light of the world is admitted. And this light separate from the light of the higher regions, is a delusive light in which falsities appear as truths, and truths as falsities, and reasoning from falsities as wisdom, and from truths as madness; and then one believes himself to be endued with the keen sight of an eagle, though he sees the things which are of wisdom no more than a bat sees in the light of day.

41. IV. *Love and wisdom in God make one.* Every wise man in the church knows that all the good of love and charity is from God, and in like manner all the truth of wisdom and faith; that it is so, human reason may also see if it only knows that the origin of love and wisdom is from the sun of the spiritual world, in the midst of which is Jehovah God; or, what is the same, that it is from Jehovah God through the sun, which is round about Him; for the heat proceeding from that sun in its essence is love, and the light thence proceeding in its essence is wisdom: hence it is manifest, as in clear daylight, that love and wisdom in that origin are one, and consequently one in God, from whom is the origin of that sun. This may be illustrated also from the sun of the natural world, which is pure fire, in that heat proceeds from its fieriness and light proceeds from its splendor; and thus that both are in their origin one. But that they are divided in proceeding is evident from their subjects, some of which re-

ceive more of heat, and some more of light. This is the case especially with men; in them the light of life, which is intelligence, and the heat of life, which is love, are divided; and this is done because man is to be reformed and regenerated, which cannot be effected unless the light of life, or intelligence, teaches him what ought to be willed and loved. It should however be known that God is continually working for the conjunction of love and wisdom in man, but that man, unless he looks to God and believes in Him, continually works for their division. Therefore, as far as those two, the good of love or charity and the truth of wisdom or faith, are conjoined in man, so far man becomes an image of God, and is elevated to heaven and into heaven where the angels are; and on the contrary as far as those two are divided by man, so far he becomes an image of Lucifer and the dragon, and is cast down from heaven to earth, and then under the earth into hell. From the conjunction of those two the state of man becomes like that of a tree in the time of spring, when the heat conjoins itself equally with the light, whence come its buds, blossoms, and fruit. But on the other hand from the division of those two, the state of man becomes as that of a tree in the time of winter, when the heat recedes from the light, whence it is stripped and divested of all its foliage. When spiritual heat, which is love, separates itself from spiritual light, which is wisdom, or, what is the same, charity from faith, the man becomes like sour or rotting ground, in which worms are bred; and, if it produces shrubs, their leaves are covered with lice and are consumed. For the allurements of the love of evil, which in themselves are lusts, burst forth, when the understanding, instead of subduing and restraining, loves, pampers, and cherishes them. In a word, to divide love and wisdom, or charity and faith, which two God continually endeavors to join together, is comparatively like depriving the face of its red color, when a death like paleness results; or like taking away the white from the red, when the face becomes like a firebrand. It is

also like dissolving the marriage tie between two partners and making the wife to become a harlot, and the husband an adulterer. For love or charity is as the husband, and wisdom or faith is as the wife; and when those two are separated, spiritual harlotry and whoredom ensue, which are the falsification of truth and the adulteration of good.

42. Moreover it should be known that there are three degrees of love and wisdom, and hence three degrees of life, and that the human mind according to these degrees is formed, as it were, into regions, and that life in the highest region is in the highest degree, and in the second region in a lower degree, and in the last region in the lowest degree. These regions are successively opened in man; the last region, where life is in the lowest degree, is opened from infancy to childhood, and this by means of knowledges; the second region, where life is in a higher degree, from childhood to youth, and this by means of thoughts from knowledges; and the highest region, where life is in the highest degree, from youth to early manhood and onward, and this is effected by perceptions of truths, both moral and spiritual. It should be further known that the perfection of life consists not in thought, but in perception of truth from the light of truth. The differences of life with men may be concluded from their perception, for there are some who, as soon as they hear the truth, perceive that it is truth; these are represented in the spiritual world by eagles. There are some who do not perceive truth, but conclude it from confirmations, by appearances; and these are represented by singing birds. There are others who believe a thing to be true because it has been asserted by a man of authority; these are represented by magpies. And there are also others who are not willing, and who are not able, to perceive truth, but only falsity, for the reason that they are in delusive light, in which falsity appears as truth, and truth either as something above the head hid in a thick cloud, or as a meteor, or as falsity: the thoughts of these are represented by birds of

night, and their speech by screech-owls. Those among them who have confirmed their falsities cannot bear to hear truths; and as soon as any truth strikes the drum of their ear, they repel it with aversion, just as the stomach when loaded with bile nauseates and vomits food.

43. V. *The essence of love is to love others outside of itself, to desire to be one with them, and to make them happy from itself.* Two things make the essence of God, love and wisdom; but three make the essence of His love — loving others out of itself, desiring to be one with them, and making them happy from itself. The same three also make the essence of His wisdom, because love and wisdom in God make one, as has been shown above; but love wills these three and wisdom produces them. *The first essential*, which is loving others outside of itself, is known from the love of God toward the whole human race; and for their sake God loves all the things which He has created, because they are means to this end; for he who loves the end also loves the means. All persons and all things are outside of God, because they are finite, and God is infinite. The love of God goes and extends itself, not only to good persons and things, but also to evil persons and things; consequently not only to those which are in heaven, but also to those which are in hell; thus not only to Michael and Gabriel, but also to the devil and Satan; for God is everywhere, and from eternity to eternity the same. He says also that He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (Matt. v. 45). But the reason that evil persons and things are still evil is in the subjects and objects themselves, in that they do not receive the love of God as it is, and as it is inmostly in them, but as they themselves are; just as the thorn and the nettle do with the heat of the sun and the rain of heaven. *The second essential* of God's love, which is desiring to be one with them, is known also from His conjunction with the angelic heaven, with the church upon earth,

with every one there, and with every good and truth which enter into and make man and the church. Love also, viewed in itself, is nothing else than an effort to conjunction; therefore that this object of the essence of love might be attained, God created man into His image and likeness, with which conjunction may be effected. That the Divine love continually intends conjunction is manifest from the words of the Lord, that He wills that they may be one, He in them and they in Him, and that the love of God may be in them (John xvii. 21–23, 26). *The third essential* of God's love, which is making them happy from itself, is known from the eternal life, which is blessedness, joy, and happiness without end, which God gives to those who receive His love in themselves; for God, as He is love itself, is also blessedness itself; for every love breathes forth from itself enjoyment, and the Divine love breathes forth blessing, joy, and happiness itself to eternity. Thus God from Himself blesses angels, and also men after death, which is effected by conjunction with them.

44. That such is the Divine love is recognized from its sphere, which pervades the universe, and affects every one according to his state. It especially affects parents, causing them tenderly to love their children, who are outside of themselves, to desire to be one with them, and to wish to make them happy from themselves. This sphere of Divine love affects not only the good, but also the evil; and not only men, but also beasts and birds of every kind. What else does a mother think of, when she has brought forth her child, than that she may, as it were, unite herself with it, and provide for its good? What other concern has a bird, when she has hatched her young from the egg, than to cherish them under her wings, and through their little mouths to put food into their throats? That dragons and vipers also love their young is known. This universal sphere affects in a special manner those who receive that love of God in themselves, who are those that believe in God and love their neighbor: charity with them is an image of that love. Friendship

among those not good also simulates that love; for a friend, at his table gives to a friend the better things: he kisses and caresses him, takes him by the hand, and proffers his services. The sympathies and the efforts of homogeneous and similar creatures to conjunction, derive their origin from no other source. That same Divine sphere operates also into inanimate things, as into trees and plants, but through the sun of the world and its heat and light; for the heat enters them from without, conjoins itself with them, and causes them to bud, blossom, and bear fruit, in place of the blessedness in animals; the heat does this because it corresponds to spiritual heat, which is love. Representations of the operation of this love are also to be seen in various subjects of the mineral kingdom; types of it are presented in their elevation to uses, and thence to higher values.

45. From the description of the essence of Divine love, it may be seen what is the essence of diabolical love; this may be seen from the opposite. Diabolical love is the love of self, which is called love, but viewed in itself is hatred, for it does not love any one outside of itself, nor does it desire to be conjoined to others that it may do good to them, but only that it may benefit itself; from its inmost it continually desires to rule over all, and also to possess the goods of all, and at last to be worshipped as God. This is the reason why those who are in hell do not acknowledge God, but in place of gods those who have power above others; thus lower and higher, or lesser and greater gods, according to the extent of their power. And because every one there has this at heart, he also burns with hatred against his god, and the god against those who are under his power; and he reputes them as vile slaves, with whom, indeed, he speaks courteously as long as they adore him, but rages as from fire against others, and also inwardly or in his heart against his dependents; for the love of self is the same with the love in robbers, who kiss one another while they are engaged in robberies, but afterward burn with the desire of killing to seize one another's share

of the booty. This love causes its lusts to appear in the distance in hell where it reigns like various species of wild beasts, some like foxes and leopards, some like wolves and tigers, and some like crocodiles and venomous serpents; it causes the deserts where they live to consist only of heaps of stones or of naked gravel, with bogs interspersed, in which frogs are croaking; and causes doleful birds to fly over their huts and screech. The ochim, tziim, and ijim, which are mentioned in the prophetic parts of the Word, where the love of ruling from the love of self is spoken of, are nothing else (Isa. xiii. 21: Jer. l. 39: Ps. lxxiv. 14).

46. VI. *These essentials of the Divine love were the cause of the creation of the universe, and they are the cause of its conservation.* That those three essentials of the Divine love were the cause of creation may be clearly seen from an attentive examination of them. That *this first*, which is loving others outside of itself, was a cause, is evident from the universe, which is outside of God, as the world is outside of the sun, and into which He can extend and in which can exercise His love, and so rest. It is read also that after God had created the heaven and the earth, He rested; and that this was the origin of the day of the Sabbath (Gen. ii. 2, 3). That *the second*, which is willing to be one with them, was a cause, is evident from the creation of man into the image and likeness of God; by which is meant that man was made a form to receive love and wisdom from God, so that God can unite Himself with him, and, for his sake with all things and every thing of the universe, which are no other than means; for conjunction with a final cause is also a conjunction with the mediate causes. That all things were created for the sake of man is plain also from the book of creation (Gen. i. 28–30). That *the third*, which is making them happy from itself, is a cause, is evident from the angelic heaven, which is provided for every man who receives the love of God, where the happiness of all is from God alone. Those three essentials of

God's love are also the cause of the conservation of the universe because conservation is perpetual creation, as subsistence is perpetual existence; and the Divine love from eternity to eternity is the same; thus such as it was in creating the world, such it is and continues to be in the world created.

47. From these things rightly perceived it may be seen that the universe is a work cohering from firsts to lasts, because it is a work comprising ends, causes, and effects, in indissoluble connection; and because in all love there is an end or purpose, and in all wisdom the promotion of an end by mediate causes, and through them to effects, which are uses, it follows also that the universe is a work comprising Divine love, Divine wisdom, and uses, and thus a work altogether cohering from firsts to lasts. That the universe consists of perpetual uses produced by wisdom and begun by love, every wise man may see as in a mirror, when he gains a general idea of the creation of the universe, and in that views the particulars; for particulars adapt themselves to their general, and the general disposes them into form so that they agree. That it is so, will be more fully illustrated in the following pages.

48. To this will be added this Relation. I once conversed with two angels, one from the eastern and the other from the southern heaven. When they perceived that I was meditating upon arcana of wisdom as to love, they said, "Do you know any thing about the schools of wisdom in our world?" I answered, that I did not yet; and they said, "There are many; and those who love truths from spiritual affection, or truths because they are truths, and because through them is wisdom, come together at a given signal, and discuss and determine those questions which are of deeper understanding." They then took me by the hand, saying, "Follow us and you shall see and hear; the signal of a meeting has been given to-day."

I was led over a plain to a hill, and behold at the foot of

the hill an avenue of palm-trees, continued even to its top; we entered it and went up, and on the top or summit of the hill was seen a grove; and among the trees the raised ground formed as it were a theatre, within which was a level space, paved with stones of various colors. Around it in a square were placed seats, upon which the lovers of wisdom were sitting; and in the middle of the theatre was a table, upon which lay a paper sealed with a seal. Those who sat on the seats invited us to seats still vacant; and I answered, "I have been led hither by two angels that I may see and hear, and not to take a seat."

Then the two angels went into the middle of the area to the table, and loosed the seal of the paper, and read in the presence of those who were sitting the arcana of wisdom written on the paper, which they were now to discuss and unfold. They were written by angels of the third heaven, and let down upon the table. There were three arcana: *The first*, "What is the image of God, and what the likeness of God, into which man was created?" *The second*, "Why is not man born into the knowledge of any love, when yet beasts and birds, noble as well as ignoble, are born into the knowledges of all their loves?" *The third*, "What does the tree of life signify; and what the tree of the knowledge of good and evil; and what the eating from them?" Underneath was written, "Join those three together into one conclusion, and write it upon a new paper, and lay it upon this table, and we shall see it; if the opinion when weighed appear equal and just, to each of you shall be given a reward of wisdom." The two angels having read this withdrew and were taken up into their heavens. And then those who sat upon the seats began to discuss and unfold the arcana proposed to them; and they spoke in order; first those who sat at the North, then those at the West, afterward those at the South, and lastly those at the East. And they took up the first subject of discussion, which was, *What is the image of God, and what the likeness of God, into which man was created?* And then first

these words from the book of Creation were read in presence of all: *God said, Let us make man in our image, after our likeness; and God created man into His own image; into the image of God created He him* (Gen. i. 26, 27). *In the day that God created man in the likeness of God made He him* (Gen. v. 1).

Those who sat at the North spoke first, saying that the image of God and the likeness of God are the two lives breathed into man by God, which are the life of the will, and the life of the understanding; for we read, *Jehovah God breathed into the nostrils of Adam the soul of lives, and man was made a living soul* (Gen. ii. 7); by which seems to be meant that there was breathed into him the will of good and the perception of truth, and thus the soul of lives; and because life from God was breathed into him, an image and a likeness signify integrity from love and wisdom, and from justice and judgment in him. Those who sat at the West favored these things, adding however this, that the state of integrity breathed into him by God is continually breathed into every man after him; but that it is in man as in a receptacle, and that man, as he is a receptacle, is an image and likeness of God.

Afterward the third in order, who were those who sat at the South, said, "The image of God and the likeness of God are two distinct things, but united in man from creation; and we see as from a certain inner light, that the image of God may be destroyed by man, but not the likeness of God. This appears as through a lattice from this, that Adam retained the likeness of God after he had lost the image of God; for it is read after the curse, *Behold the man is become as one of us, by knowing good and evil* (Gen. iii. 22). And afterward he is called the likeness of God, and not the image of God (Gen. v. 1). But let us leave to our associates who sit at the East and so are in superior light, to say what is properly an image of God, and what is properly a likeness of God."

And then, after there was silence, those sitting at the East arose from their seats and looked up to the Lord; and afterward they sat down again upon their seats and said, that an image of God is a receptacle of God; and because God is love itself and wisdom itself, an image of God is the reception of love and wisdom from God in it; but that a likeness of God is a perfect likeness and a full appearance as if love and wisdom were in man, and thence altogether as his; for man is not sensible but that he loves from himself and is wise from himself; or that he wills good and understands truth from himself; when yet none of this whatever is from himself, but from God. God alone loves from Himself and is wise from Himself, because God is love itself and wisdom itself. The likeness or appearance that love and wisdom, or good and truth, are in man as his, causes that man may be man, and that he can be conjoined to God, and thus live to eternity; from which it flows that man is man from this, that he can will good and understand truth altogether as from himself, and still know and believe that it is from God; for as he knows and believes this, God puts His image in man; it would be otherwise, if he should believe that it is from himself and not from God. When these things were said, there came upon them a zeal from the love of truth, from which they spoke these words: "How can man receive any thing of love and wisdom, and retain it and reproduce it, unless he feels it as his own? And how can conjunction with God be given by means of love and wisdom, unless there has been given to man some reciprocal of conjunction? For without a reciprocal no conjunction is possible, and the reciprocal of conjunction is that man loves God, and does those things which are of God, as from himself, and yet believes that it is from God. Also, how can man live to eternity, unless he be conjoined to the eternal God? consequently, how can man be man, without that likeness in him?" All favored these words, and said, Let a conclusion be made from them; and it was made thus: "Man is a receptacle of God, and a recep-

tacle of God is an image of God; and because God is love itself and wisdom itself, man is a receptacle of these; and a receptacle becomes an image of God according to the reception." Also this: "Man is a likeness of God from this, that he feels in himself that the things which are from God are in him as his; but still, from that likeness he is so far an image of God as he acknowledges that love and wisdom, or good and truth, are not his in him, and therefore are not from him, but are in God only, and thence are from God."

After this, they took up the second subject of discussion, *Why man is not born into the knowledge of any love, when yet beasts and birds, noble as well as ignoble, are born into the knowledges of all their loves.* First they confirmed the truth of the proposition from various things; as concerning man, that he is born into no knowledge, not even into the knowledge of marriage love; and they inquired and heard from investigators that an infant does not even know the breast of its mother from any connate knowledge, but that it learns this from its mother or nurse by being put to the breast; and that it only knows how to suck, and that it has imbibed this knowledge from a continual suction in the mother's womb; and that afterward it does not know how to take a step, nor to articulate sound into any human word, nor yet to sound the affections of love, as beasts do; further, that it knows not what food is suitable for it, as beasts do, but that it lays hold of whatever comes in its way, whether clean or unclean, and puts it into its mouth. The investigators said that man without instruction knows nothing at all about the modes of loving the sex, and that not even maidens and young men know any thing of this without instruction from others. In a word, man is born corporeal as a worm, and remains corporeal unless he learns from others to know, understand, and be wise. After this they proved that animals, noble as well as ignoble, as the beasts of the earth, the fowls of the air, reptiles, fishes, and the little creatures called insects, are born into all the knowledges of the loves of their life; as into all things of

nourishment, of habitation, of the love of the sex and prolification, and of the education of their young. These things they confirmed by wonders which they recalled to memory from what they had seen, heard, and read in the natural world in which they once lived, and in which there are not representative but real beasts. After the truth of the proposition was thus established, they applied their minds to investigate and discover the causes by means of which they might unfold and lay open this mystery; and all said that those things could not but exist from the Divine wisdom in order that that man may be man, and beast may be beast; and that thus the imperfection of man's nativity is his perfection, and the perfection of a beast's nativity is its imperfection.

Then those on the North began first to open their minds, and they said, that man was born without knowledges, that he might be able to receive them all; but if he were born into knowledges, he would not be able to receive any except those into which he was born, and then he would not be able to make any his own; which they illustrated by this comparison: "Man when first born is like ground in which no seeds have been planted, but which can yet receive all, and bring them forth, and cause them to bear fruit. But a beast is like ground already sown and filled with grass and herbs, which receives no other seeds than those which have been sown; and if others were sown they would be choked. For this reason man is many years in coming to his growth, during which he may be cultivated like the ground, and bring forth as it were grain of every kind, flowers, and trees; but a beast comes to its growth in a few years, during which it can be cultivated for no other things than those which are born with it."

Afterward those on the West spoke and said that man is not born knowledge, like a beast, but is born a faculty and an inclination, a faculty for knowing and an inclination for loving; and that he is born a faculty not only for knowing,

but also for understanding and for being wise; and also that he is born a most perfect inclination not only for loving those things which are of himself and the world, but also those which are of God and of heaven; consequently, that man is born an organism which barely lives by the external senses, and only obscurely, and by no internal senses, to the intent that he may successively live and become a man; first natural, afterward rational, and at length spiritual; which would not be the case if he were born into knowledges and loves as beasts are; for the knowledges and affections of love which are born with one, limit the progress; but mere faculties and inclinations born with one, limit nothing; therefore man may be perfected in knowledge, intelligence, and wisdom to eternity.

Those on the South took up the subject and declared their opinion, saying that it is impossible for man to derive any knowledge from himself, but he must take it from others, since no knowledge is connate with him; and as he cannot derive any knowledge from himself, so neither can he derive any love, since where there is no knowledge there is no love; knowledge and love are inseparable companions; they can no more be separated than will and understanding, or affection and thought, yea, no more than essence and form; as, therefore, man receives knowledge from others, so love adjoins itself to it as its companion. The universal love which adjoins itself is the love of knowing, and afterward of understanding and of being wise; man alone and no beast has these loves, and they flow in from God. We agree with our associates from the West that man is not born into any love, and thence not into any knowledge; but that he is born only into an inclination for loving, and thence into a faculty for receiving knowledge, not from himself, but from others, that is, through others: we say, through others, because neither have these received any thing from themselves, but originally from God. We agree also with our associates at the North, that man when first born is like ground in which no seeds

have been planted, but in which all seeds, as well noble as ignoble, can be planted. This is why man was called *homo* from *humus*, the ground; and also Adam from *Adama*, which too means ground. To this we add that beasts are born into natural loves, and hence into the knowledges corresponding to them; but that still from the knowledges they do not know, think, and understand any thing, nor are wise; but that they are led to them from their loves, almost as blind men are led through the streets by dogs, being blind as to the understanding, or rather they are like persons walking in sleep, who do what they do from blind knowledge, while the understanding is asleep.

Lastly those on the East spoke and said, "We assent to those things which our brothers have spoken, that man knows nothing from himself, but from others and through others, that he may learn and acknowledge that all things which he knows, understands, and is wise in, are from God; and that man cannot otherwise be born and begotten of God, and become an image and likeness of Him. For he becomes an image of God by acknowledging and believing that he has received and receives all the good of love and charity and all the truth of wisdom and faith from God, and nothing at all from himself: and he is a likeness of God by feeling those things in himself as if from himself; and he feels this, because he is not born into knowledges, but receives them; and the receiving appears to him as from himself. To feel thus is also given to man by God, that he may be a man, and not a beast; since by this, that he wills, thinks, loves, knows, understands, and is wise, as from himself, he receives knowledges, and exalts them into intelligence, and by their uses into wisdom; thus God conjoins man to Himself, and man conjoins himself to God. These things could not have been done unless it had been provided by God that man should be born in utter ignorance."

After this statement all desired that a conclusion should be made from the things discussed; and it was made thus:

Man is born into no knowledge in order that he may be able to come into all knowledge, and advance into intelligence, and through this into wisdom; and man is born into no love in order that he may come into all love by applications of knowledges from intelligence, and into love to God through love toward the neighbor, and thus be conjoined to God, and by that means become a man and live to eternity.

After this they took the paper, and read the third subject for investigation, which was, *What does the tree of life signify; what the tree of the knowledge of good and evil; and what the eating from them?* And they all asked that those who were from the East would unfold this arcanum, because it is of deeper understanding, and because those who are from the East are in flamy light, that is, in the wisdom of love; and this wisdom is meant by the garden of Eden, in which those two trees were placed. And they answered, "We will speak; but because man does not take any thing from himself, but from God, we will speak from Him, but still from ourselves as if from ourselves." And then they said, "A tree signifies man, and its fruit the good of life; hence by the tree of life is signified man living from God; and because love and wisdom, and charity and faith, or good and truth, make the life of God in man, by the tree of life is signified the man in whom are those things from God, and who has thence eternal life. The like is signified by the tree of life, from which it will be given to eat, in the Apocalypse (ii. 7, xxii. 2. 14). By the tree of the knowledge of good and evil is signified the man believing that he lives from himself, and not from God; thus that love and wisdom, charity and faith, that is, good and truth, are in man his, and not God's; believing this, because he thinks and wills, and speaks and acts, in all likeness and appearance as from himself. And because man thence persuades himself that he is also God, therefore the serpent said, *God doth know that, in the day ye eat of the fruit of that tree, your eyes will be opened, and ye will be as God, knowing good and evil* (Gen. iii. 5). By eating

from those trees is signified reception and appropriation, by eating from the tree of life, the reception of eternal life, and by eating from the tree of the knowledge of good and evil, the reception of damnation. By the serpent is meant the devil, as to the love of self and the pride of one's own intelligence; and this love is the possessor of that tree, and the men who are in pride from this love are those trees.

"They are therefore in enormous error who believe that Adam was wise and did good from himself, and that this was his state of integrity; when yet Adam was himself cursed on account of that belief, for this is signified by eating of the tree of the knowledge of good and evil; wherefore he then fell from the state of integrity which he had from believing that he was wise and did good from God and nothing from himself, for this is meant by eating from the tree of life. The Lord alone, when He was in the world, was wise from Himself and did good from Himself, because the Divine Itself was in Him and was His from the nativity; therefore also He became Redeemer and Saviour by His own power." From all these things they drew this conclusion, that "By the tree of life, and by the tree of the knowledge of good and evil, and by eating from them, is meant that life to man is God in him, and that he thus has heaven and eternal life; and that death to man is the persuasion and belief that God is not life to man, but that man is life to himself, whence he has hell and eternal death, which is damnation."

After this they looked at the paper which was left by the angels upon the table, and saw written underneath, *Join the three together into one opinion.* And then they collected them, and saw that the three cohered in one series, and that the series or opinion is this: Man was created to receive love and wisdom from God, and yet in all likeness as from himself, and this for the sake of reception and conjunction; and therefore man is not born into any love, nor into any knowledge, nor even into any power of loving and being wise from himself. Therefore, if he ascribes all the good of love and

all the truth of wisdom to God, he becomes a living man; but if he ascribes them to himself, he becomes a dead man. This they wrote on a new paper and laid it upon the table; and lo, suddenly the angels were present in a bright cloud, and carried the paper away into heaven; and after it was read there, those who sat upon the seats heard thence the words, "Well, well, well." And forthwith there appeared one from heaven as if flying, who had as it were two wings about the feet and two about the temples, bringing the rewards, which were robes, caps, and wreaths of laurel. And he alighted, and gave to those who sat at the North robes of an opaline color; to those at the West, robes of a scarlet color; to those at the South, caps, the borders of which were adorned with bands of gold and pearls, and the higher parts of the left side with diamonds cut in the form of flowers; but to those at the East he gave wreaths of laurel in which were rubies and sapphires. And they all went home with joy from the school of wisdom, decorated with these rewards.

THE OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE OF GOD.

49. *The Divine love and the Divine wisdom* have been treated of and it was shown that these two are the *Divine essence*. We come now to treat of the omnipotence, omniscience, and omnipresence of God, because these three proceed from the Divine love and the Divine wisdom, scarce otherwise than the power and presence of the sun are in this world, and in the whole and every part of it, by means of light and heat. Also, the heat from the sun of the spiritual world, in the midst of which is Jehovah God, is in its essence Divine love, and the light thence is in its essence Divine wisdom; from which it is manifest that as infinity, immeasurableness, and eternity pertain to the Divine *Esse*, so omnipotence, omniscience, and omnipresence pertain to the Divine essence. But as those three universals predicable of the

Divine essence have not hitherto been understood, because their progression according to their ways, which are the laws of order, has been unknown, it is needful to present them here by distinct articles, as follows:—I. *Omnipotence, omniscience, and omnipresence belong to the Divine wisdom from the Divine love.* II. *There cannot be knowledge of God's omnipotence, omniscience, and omnipresence, unless it be known what order is, and unless these things belonging to it be known, namely, that God is order, and that at the creation He introduced order into the universe, and into all and every part of it.* III. *The omnipotence of God in the universe, and in the whole and every part of it, proceeds and operates according to the laws of His order.* IV. *God is omniscient, that is, perceives, sees, and knows all things and every thing, even to the most minute, which is done according to order; and thence also what is done contrary to order.* V. *God is omnipresent from the firsts to the lasts of His order.* VI. *Man was created a form of Divine order.* VII. *Man is so far in power against evil and falsity from the Divine omnipotence, and so far in wisdom concerning good and truth from the Divine omniscience, and so far in God from the Divine omnipresence, as he lives according to Divine order.* But these articles are to be unfolded one by one.

50. I. *Omnipotence, omniscience, and omnipresence belong to the Divine wisdom from the Divine love.* That omnipotence, omniscience, and omnipresence belong to the Divine wisdom from the Divine love, but not to the Divine love by means of the Divine wisdom, is an arcanum from heaven, which has not hitherto given its light in the undertsanding of any one; because no one has yet known what love is in its essence, nor what wisdom thence is in its essence, and still less anything of the influx of one into the other; which is, that love, with all things and every thing of it, flows into wisdom, and resides in it as a king in his kingdom, or as a master in his house, and relinquishes all the government of

justice to its judgment; and, because justice is of love and judgment is of wisdom, it relinquishes all the government of love to its wisdom. But this arcanum will receive additional light in what follows; in the mean time let it stand as a canon. That God is omnipotent, omniscient, and omnipresent, by means of the wisdom of His love, is also meant by these words in John: *In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not any thing made that was made. In Him was life, and the life was the light of men; and the world was made by Him; and the Word was made flesh* (i. 1, 3, 4, 10, 14). By the Word is there meant the Divine truth, or what amounts to the same, the Divine wisdom; therefore it is also called life and light; and life and light are no other than wisdom.

51. Since in the Word justice is predicated of love, and judgment of wisdom, some passages shall be adduced to prove that the government of God is effected in the world by means of those two as follows: *O Jehovah, Justice and Judgment are the support of Thy throne* (Ps. lxxxix. 15). *Let him that glorieth, glory in this, that Jehovah doeth Judgment and Justice in the earth* (Jer. ix. 24). *Let Jehovah be exalted, because He hath filled Zion with Judgment and Justice* (Isa. xxxiii. 5). *Let Judgment run down as water, and Justice as a mighty stream* (Amos v. 24). *Thy Justice, O Jehovah, is like the mountains of God, Thy Judgments are as a great deep* (Ps. xxxvi. 6). *Jehovah will bring forth thy Justice as the light, and thy Judgment as the noonday* (Ps. xxxvii. 6). Jehovah *shall judge* His *people in Justice, and* His *poor in Judgment* (Ps. lxxii. 2). *When I shall have learned the Judgments of thy Justice. Seven times a day do I praise Thee because of the Judgments of Thy Justice* (Ps. cxix. 7, 164). *I will betroth thee unto Me in Justice and Judgment* (Hosea ii. 19). *Zion shall be redeemed in Judgment, and her converts in Justice* (Isa. i. 27). *He shall sit upon the throne of David, and upon his kingdom, to establish it in Judgment*

and Justice (Isa. ix. 7). *I will raise unto David a righteous Branch, who shall reign as King, and shall do Judgment and Justice in the earth* (Jer. xxiii. 5; xxxiii. 15). And in other places it is said that they ought to do Justice and Judgment (as in Isa. i. 21; v. 16; lviii. 2: Jer. iv. 2; xxii. 3, 13, 15: Ezek. xviii. 5; xxxiii. 14, 16, 19: Amos vi. 12: Micah vii. 9: Deut. xxxiii. 21: John xvi. 8, 10, 11).

52. II. *There can be no knowledge of God's omnipotence, omniscience, and omnipresence, unless it be known what order is, and unless these things belonging to it be known, namely, that God is order, and that at the creation He introduced order into the universe, and into the whole and every part of it.* How many and how great absurdities have crept into the minds of men, and hence through the heads of innovators into the church, in consequence of their not understanding the order into which God created the universe and all things and each within it, will be evident from the bare mention of them in the following pages. But here we will first open the subject of order by a general definition of it. *Order is the quality of the disposition, determination, and activity of the parts, substances, or entities which make the form, whence is the state; the perfection of which is produced by wisdom from its love, or the imperfection of which is hatched out by insanity of reason from cupidity.* In this definition substance, form, and state are mentioned; and by substance we at the same time mean form, because every substance is a form; and the quality of the form is its state, the perfection or imperfection of which results from the order. But these things, because they are metaphysical, cannot but be in darkness, which however will be dispersed in what follows by application to examples, that will illustrate the subject.

53. God is order because He is substance itself and form itself; substance, because all things which subsist existed and exist from Him; form, because all the quality of substances arose and arises from Him, and quality is derived from no

other source than from form. Now, because God is the very and the only and the first substance and form, and at the same time the very and the only love, and the very and the only wisdom, and because wisdom from love makes form, and the state and quality of this is according to the order therein, it follows that God is order itself, and that from Himself He introduced order both into the whole universe, and also into each and every part of it, and that He introduced most perfect order because all things which He created were good, as is read in the book of Creation. It will be demonstrated in its proper place that evils began to exist at the same time with hell, thus after creation. But now to such things as more readily enter, more clearly enlighten, and more gently affect the understanding.

54. The quality of the order into which the universe was created, cannot however be fully explained but by many pages. Some sketch of it will be presented in the following proposition concerning creation. It is to be held that the things in the universe were all and each created into their orders, so that they may subsist each one by itself, and that from the beginning they were so created that they may conjoin themselves with the order of the universe, to the intent that the particular orders may subsist in the universal, and thus make one. But to refer to some examples:—Man was created into his order, and also every particular part of him into its order; as the head and the body, each into its order; the heart, the lungs, the liver, the pancreas, the stomach, into their orders; every organ of motion, which is called a muscle, into its order; and every organ of sense, as the eye, the ear, the tongue, each respectively into its order; nay, there is not the smallest artery or fibril which was not created into its order; and yet these innumerable parts conjoin themselves with his common order, and so insert themselves in it that all together make one. The case is similar with other things, the bare mention of which is sufficient for illustration. Every beast of the earth, every bird of the air, every

fish of the sea, every reptile, nay, every least one, even to the moth, has been created into its own order; in like manner, every tree of forest and orchard, every shrub and plant, into its order; and moreover every stone and every mineral, even to every particle of the dust of the earth, into its order.

55. Who does not see that there is not an empire, kingdom, dukedom, republic, state, or family, which is not established by laws, which make the order and thus the form of its government? In each of them the laws of justice are in the highest place, political laws in the second, and economic laws in the third: if these are compared with man, the laws of justice make the head, political laws the body, and economic laws the garments; therefore these also, like the garments, may be changed. But as regards the order into which the church has been established by God, it is this: that God should be in all things and every thing of it; and the neighbor toward whom order is to be exercised. The laws of that order are as many as there are truths in the Word; the laws which relate to God will make its head, the laws which relate to the neighbor will make its body, and the ceremonies will make the garments; for unless these contained the truths in their order, it would be as if the body were stripped naked, and exposed to the heat in summer and to the cold in winter; or as if the walls and roof should be removed from a temple, and thus the sacred repository, the altar, and the pulpit should stand without protection, exposed to all manner of violence.

56. III. *The omnipotence of God, as well in the universe as in the whole and every part of it, proceeds and operates according to the laws of His order.* God is omnipotent, because He has all power from Himself, and all others have power from Him. His power and His will are one, and because He wills nothing but what is good, therefore He can do nothing but what is good. In the spiritual world, no one can do any thing contrary to his will; this they derive there

from God, whose power and will are one. God also is good itself; therefore, while He does good, He is in Himself and cannot go out of Himself. From this it is manifest that His omnipotence proceeds and operates within the sphere of the extension of good, which is infinite; for this sphere from the inmost fills the universe and all things and every thing therein and from the inmost it governs those things which are without, as far as they conjoin themselves according to their orders; and if they do not conjoin themselves, still it sustains them, and with all effort labors to bring them into order, in harmony with the universal order in which God is in His omnipotence, and according to which He acts; and if this is not effected, they are cast out from Him, where nevertheless He sustains them from the inmost. From this it is evident that the Divine omnipotence can by no means go out from itself to the contact of any thing evil, nor promote it from itself, for evil turns itself away; thence it comes about that evil is entirely separated from Him and cast into hell; between which and heaven, where He is, there is a great gulf. From these few things it may be seen how delirious they are who think, still more they who believe, and yet more they who teach, that God can condemn any one, curse any one, cast any one into hell, predestine the soul of any one to eternal death, avenge injuries, be angry, or punish. He cannot even turn away His face from man and look at him with a hard countenance; such things are contrary to His essence, and what is contrary to this is contrary to Himself.

57. It is at this day a prevailing opinion that the omnipotence of God is like the absolute power of a king in the world who can at his pleasure do whatever he wills, absolve and condemn whom he pleases, make the guilty innocent, declare the faithless faithful, exalt the unworthy and undeserving above the worthy and deserving: nay, that he can under whatever pretext deprive his subjects of their goods, and sentence them to death; with other such things. From this absurd opinion, faith, and doctrine concerning the Divine omnipotence, as

many falsities, fallacies, and chimeras have flowed into the church, as there are subjects, divisions, and derivations of faith therein; and as many more may yet flow in as pitchers might be filled with water from a large lake, or as serpents that creep out of their holes and bask in the sunshine in the desert of Arabia. What need is there of more than two words, omnipotence and faith; and then to spread before the people conjectures, fables, and trifles, as many as occur to the senses of the body? For reason is banished from them both; and when reason is banished, in what does the thought of man excel the reason of a bird that flies over his head; or what then is the spiritual, which man has above the beasts, but something like the effluvia in the dens of beasts, which is agreeable to the wild beasts there, but not to man, unless he be like them? If the Divine omnipotence were extended to do evil as well as good, what would be the distinction between God and the devil? Would there be any but such as is between two monarchs, one of whom is a king and at the same time a tyrant, and the other a tyrant whose power has been restrained, so that he is not to be called a king? or that between two shepherds, one of whom is permitted to act the part of a sheep and that of a leopard also, while to the other this double part is not permitted? Who cannot know that good and evil are opposites, and that if God from His omnipotence could will both the one and the other, and from willing do them, He could do nothing at all? Thus He would have no power, much less omnipotence. This would be as if two wheels with opposite motion should mutually act against each other, from which reaction both wheels would stop and have no motion at all; or like a ship in a current driving it contrary to its course, which unless it should rest at anchor would be carried away and lost; or like a man having two wills opposing each other, of which while one is acting, the other must necessarily be at rest; for if both should act at once, delirium or vertigo would seize his mind.

58. If God's omnipotence were, according to the faith at

this day, absolute for doing evil as well as good, would it not be possible, nay, easy, for God to elevate all hell into heaven, and convert devils and satans into angels, and cleanse every sinner on earth from his sins in a moment, renew, sanctify, and regenerate him, and from a child of wrath make a child of grace, that is, justify him? which would be done merely by the application and imputation of the righteousness of His Son. But God from His omnipotence cannot do this, because it is contrary to the laws of His order in the universe, and at the same time contrary to the laws of order appointed for every man, which are, that conjunction should be mutual, on the part of both; that this is so, will be seen in what follows in this work. From this absurd opinion and faith concerning God's omnipotence, it would result that God could convert every man-goat into a man-sheep, and of His good pleasure remove him from His left to His right side; also, that He could of His good pleasure change the spirits of the dragon into angels of Michael, and that He could give the eagle's sight to a man whose understanding is like that of a mole; in a word, make a man-dove out of a man-owl. These things God cannot do, because they are contrary to the laws of His order, though He continually wills and endeavors to effect them. If He could have done such things, He would not have permitted Adam to hearken to the serpent, and take fruit from the tree of the knowledge of good and evil, and put it to his mouth; if He could have done so, He would not have permitted Cain to kill his brother, David to number the people, Solomon to build temples for idols, and the kings of Judah and Israel to profane the temple, as they did so many times; nay, if He could have done so, He would have saved the whole human race without exception through the redemption of His Son, and would have extirpated all hell. The ancient gentiles ascribed such omnipotence to their gods and goddesses; whence arose their fabulous stories, as of Deucalion and Pyrrha, that the stones thrown behind them became men and women; of Apollo, that he changed

Daphne into a laurel; of Diana, that she changed a hunter into a stag; and that another of their gods turned the virgins of Parnassus into magpies. There is at this day a similar belief concerning the Divine omnipotence, from which so many fanatical and thus heretical opinions have been introduced into the world, in every country where there is any religion.

59. IV. *God is omniscient, that is, perceives, sees, and knows all things and every thing, even to the most minute, which is done according to order; and hence also what is done contrary to order.* God is omniscient, that is, perceives, sees, and knows all things, because He is wisdom itself and light itself; and wisdom itself perceives all things, and light itself sees all things. That God is wisdom itself has been shown above; that He is light itself is because He is the sun of the angelic heaven, which enlightens the understanding of all, both angels and men; for, as the eye is illumined by the light of the natural sun, so the understanding is illumined by the light of the spiritual sun. Nor is it merely illumined, but it is also filled with intelligence, according to the love of receiving it, since this light in its essence is wisdom. Hence in David it is said that God dwelleth in light inaccessible; and in the Apocalypse, that in the New Jerusalem they have no need of a candle, because the Lord God giveth them light; and in John that the Word which was with God, and was God, is the Light, which lighteth every man that cometh into the world. By the Word is meant the Divine wisdom. And thus angels, in the degree that they are in wisdom, are in brilliancy of light; and hence also it is that in the Word where light is named wisdom is meant.

60. God perceives, sees, and knows all things, even to the most minute, which are done according to order, because order is universal from the least single parts; for the single parts all taken together are called a universal, as particulars taken together are called a general; and a universal together with all its single parts is a work cohering as one,

so that one part cannot be touched and affected without some sense of it rebounding to all the rest. It is from this quality of order in the universe that there is something similar in all created things in the world; but this will be illustrated by comparisons taken from visible things. In the whole man there are generals and particulars, and the generals involve the particulars therein, and they join themselves togeher by such a connection that one belongs to another. This comes about by there being a general wrapping about every member there, which insinuates itself into every part therein, so that they make one in every office and use. For example, the sheath of every muscle enters among its several moving fibres, and clothes them from itself; in like manner the wrappings of the liver, the pancreas, and the spleen, enter into all the particular parts within; in like manner the coating of the lungs, which is called the pleura, enters into their interior parts; and in like manner the pericardium, into every part of the heart; and the peritonæum generally, by anastomoses with the coats of all the viscera; in like manner the meninges of the brain, by threads emitted from them, enter into all the underlying little glands, and through these into all the fibres, and through these into all parts of the body; and thereby the head from the brains governs all things and every thing put beneath it. These things are adduced merely for the purpose that from visible things some idea may be formed how God perceives, sees, and knows all things, even to the most minute, which are done according to order.

61. God from the things which are of order perceives, knows, and sees all things and every thing, even to the most minute, which are done contrary to order, because God does not hold man in evil, but withholds him from evil; thus He does not lead him on, but strives with him. From the perpetual striving, struggling, resistance, repugnance, and reaction of evil and falsity against His good and truth, thus against Himself, He perceives both their quantity and qual-

ity. This follows from the omnipresence of God in all things and each of His order, and at the same time from His omniscience of all things and every thing there; comparatively, as he who has an ear for music and harmony accurately notices every discordant and unharmonious sound as soon as it enters, with the extent and nature of the discord; in like manner he whose senses are in their enjoyment, notices the intrusion of what is undelightful; or as he whose sight rests on a beautiful object sees it distinctly while any thing ugly is beside it; and so painters are apt to place an ugly face near a beautiful one. It is similar with good and truth while evil and falsity strive against them; when these are distinctly perceived from their opposites; for every one who is in good can perceive what is evil, and he who is in truth can see what is false. The reason is that good is in the heat of heaven and truth in its light, but evil is in the cold of hell and falsity in its darkness; which may be illustrated by this, that the angels of heaven can see whatever is done in hell and what monsters are there; but, on the other hand, the spirits of hell cannot see any thing at all that is done in heaven, and not even the angels, any more than a blind man, or than the eye looking into mere air or ether. Those whose understandings are in the light of wisdom are like those who at noonday stand upon a mountain and see clearly all things that are below; and those who are in still higher light are comparatively like those who through telescopes see the objects around and below them as if they were present; but those who are in the delusive light of hell, from the confirming of falsities, are like those who stand upon the same mountain in the time of night with lanterns in their hands, and see nothing but the nearest objects, and the forms of these indistinctly, and their colors confusedly. A man who is in some light of truth and yet in evil of life, while he is in the enjoyment of his love of evil, does not at first see truths otherwise than as a bat sees the linen hanging in a garden, to which it flies as to its place of refuge; and

afterward the man becomes as a bird of night, and at length as an owl; and then he becomes like a chimney-sweeper clinging to a smoky chimney, who when he raises his eyes upward sees the sky through the smoke, and when he looks downward sees the fire from which the smoke arises.

62. It is to be observed that the perception of opposites differs from the perception of relatives; for the opposite to a thing is what is outside of it and contrary to it, since an opposite takes its rise when one thing entirely ceases to be any thing, and another thing rises up with the effort of counteracting the former, as a wheel acting against a wheel, or a stream against a stream; but relatives belong to the disposition of many and various things into suitable and harmonious order, as precious stones of divers colors in the stomacher of a queen, or flowers of different colors in a garland, to be pleasing to the sight. There are, therefore, relatives in each opposite, in good as well as in evil, and in truth as well as in falsity, thus in heaven as well as in hell; but the relatives in hell are all opposite to the relatives in heaven. Now, because God perceives and sees, and thus knows all the relatives in heaven, from the order in which He is, and thereby perceives, sees, and knows all the opposite relatives in hell, as follows from what was said above, it is plain that God is omniscient in hell as well as in heaven, and likewise among men in the world; thus that He perceives, sees, and knows their evils and falsities from the good and the truth in which He is, and which in their essence are Himself; for it is said—*If I ascend into heaven, Thou art there; if I lay me down in hell, behold Thou art there* (Ps. cxxxix. 8); and in another place, *If they dig through into hell, thence shall My hand take them* (Amos ix. 2).

63. V. *God is omnipresent from the firsts to the lasts of His order.* God is omnipresent from the firsts to the lasts of His order, by means of the heat and light from the sun of the spiritual world, in the midst of which He is. By means

of this sun He produced order, and from it He sends forth heat and light, which pervade the universe from firsts to its lasts, and produce the life of men and every animal, and also the vegetable life in every germ upon the earth; and those two flow into all and every thing, and cause every subject to live and grow, according to the order impressed upon them from creation; and because God is not extended, and yet fills all the extenses of the universe, He is omnipresent. That God is in all space without space, and in all time without time, and that therefore the universe as to essence and order is in the fulness of God, has been elsewhere shown; and because it is so, by omnipresence He perceives all things, by omniscience He provides all things, and by omnipotence He operates all things. Thus it is manifest that omnipresence, omniscience, and omnipotence make one, or that one implies another, and thus that they cannot be separated.

64. Divine omnipresence may be illustrated by the wonderful presence of angels and spirits in the spiritual world. In that world, because there is no space but only appearance of space, an angel or a spirit may in a moment become present to another, provided he comes into a similar affection of love and thence similar thought, for these two make the appearance of space. That such is the presence of all there, was made manifest to me from this, that I could see inhabitants of Africa and of India there very near, though they are so many miles apart on earth; and even that I could become present to those who are in other planets of this system, and also to those who are in the planets of other solar systems. By virtue of this presence, not of place but of the appearance of place, I have conversed with apostles, deceased popes, emperors, and kings; with the founders of the present church, Luther, Calvin, and Melancthon; and with others from countries widely separated. Since such presence is given to angels and spirits, what is not the Divine presence of the universe, which is infinite! The reason that angels and spirits have such presence is that all affection of love,

and thence thought of the understanding, is in space without space, and in time without time; for any one can think of a brother, relation, or friend in the Indies, and then have him as it were present with him; in like manner he may be affected with love for them by calling them to mind. By these things, because they are familiar to every one, the Divine omnipresence may in some measure be illustrated; so, too, by human thoughts, as, when any one recalls to remembrance what he has seen in journeying in various places, he may be in them, as if they were present. Nay, the sight of the body emulates the same presence; the eye does not perceive distance except by intermediate objects which as it were measure them. The sun itself would be near the eye, even as it were in the eye, unless intermediate objects gave evidence that it is so distant: that it is so, writers on optics have also observed in their books. Such presence has both the intellectual and the corporeal sight of man, for his spirit sees through his eyes; but no beast has similar presence, because beasts have not any spiritual sight. From these things it may be evident that God is omnipresent from the firsts to the lasts of His order. That He is also omnipresent in hell was shown in the preceding article.

65. VI. *Man was created a form of Divine order.* Man was created a form of Divine order, because he was created an image and likeness of God; and as God is order itself, man was created an image and likeness of order. There are two things from which order has existed and by which it subsists — Divine love and Divine wisdom; and man was created their receptacle; therefore, also, he was created into the order according to which those two act in the universe, and principally that according to which they act in the angelic heaven. Thus that whole heaven is in the greatest effigy a form of Divine order; and this heaven is in God's sight as one man. There is also a full correspondence between this heaven and man; for there is no society in heaven

which does not correspond to some member, viscus, or organ in man. Therefore it is said in heaven that such a society is in the province of the liver, the pancreas, the spleen, the stomach, the eye, the ear, or the tongue, and so on; the angels themselves also know in what quarter of some part of man they dwell. That it is so, has been given me to know to the life. I have seen as one man a society consisting of several thousands of angels; from which it was manifest that heaven in the complex is an image of God, and an image of God is a form of Divine order.

66. It is to be known that all things which proceed from the sun of the spiritual world, in the midst of which is Jehovah God, have reference to man, and that therefore whatever things exist in that world conspire to the human form, and in their inmost present it; and thus all the objects which are presented to the eyes there are representatives of man. Animals appear there of every kind, and they are likenesses of the affections of the love and the thoughts of the angels, as also are shrubberies, flower-gardens, and green fields there; and it is given to know what affection this and that object represents. And, what is wonderful, when their inmost sight is opened, they recognize their own image in those things, which is the case because every man is his own love and hence his own thought; and because the affections and hence thoughts in every man are various and manifold, and some of them answer to the affection of one animal, and some to that of another, therefore images of their affections are thus presented. But more will be seen concerning these things in the following chapter concerning creation. From these things also the truth is manifest that the end of creation was an angelic heaven from the human race, consequently man, in whom God might dwell as in His home; this is the reason why man was created a form of Divine order.

67. Before the creation God was love itself and wisdom itself, and these two in the endeavor to effect uses; for love and wisdom without use are only fleeting things of reason;

and they also fly away unless they apply themselves to use. The two prior also, separate from the third, are like birds flying over a great ocean, that at length, wearied with flying, fall down and are drowned. Thus it is evident that the universe was created by God that uses might exist, from which the universe may be called a theatre of uses; and because man is the principal end of creation it follows that all things and every thing have been created for the sake of man, and consequently that all things and each of order have been brought together into him, and concentrated in him, that God may do uses of highest order through him. Love and wisdom without their third, which is use, may be compared to the heat and light of the sun, which, unless they operated upon men, animals, and vegetables, would be empty things; but they become real by influx into them and operation in them. There are also three things which follow each other in order — end, cause, and effect; and it is known in the learned world that the end is nothing unless it looks to the efficient cause, and that the end and this cause are nothing unless the effect is produced. The end and the cause may, indeed, be contemplated abstractly in the mind, but still for the sake of some effect which the end intends, and for which the cause provides. It is similar with love, wisdom, and use. Use is what love intends, and produces by the cause; and when the use is produced, love and wisdom really exist and make for themselves a habitation and abode in it, and rest as in their house. It is similar with the man in whom are the love and wisdom of God while he is doing uses; and that he may do the uses of God he has been created an image and likeness, that is, a form of Divine order.

68. VII. *Man is so far in power against evil and falsity from the Divine omnipotence, and so far in wisdom concerning good and truth from the Divine omniscience, and so far in God from the Divine omnipresence, as he lives according to Divine order.* Man is in power against evil and falsity from

the Divine omnipotence so far as he lives according to Divine order, because no one can resist evils and their falsities but God alone; for all evils and their falsities are from hell, and in hell they cling together as one, just as all goods and their truths do in heaven. For, as was said above, the whole heaven is in the sight of God as one man, and, on the other hand, hell is as one giant, who is a monster; therefore, to act against one evil and its falsity is to act against that monstrous giant, or hell, and this no one can do but God, because He is omnipotent. Thus it is manifest that man, unless he goes to the omnipotent God, has of himself no more power against evil and the falsity thence than a fish has against the ocean, than a flea against a whale, or than a particle of dust against a falling mountain; far less than a locust has against an elephant, or a fly against a camel. And, moreover, man has still less power against evil and the falsity thence, because he is born into evil, and evil cannot act against itself. Hence it follows that unless a man lives according to order, that is, unless he acknowledges God and His omnipotence, and protection thereby against hell; and further unless man on his part fights with the evil in himself, for this combat together with that acknowledgment is of order, he cannot but be immersed and overwhelmed in hell, and there be driven about by evils, one after another, as a boat on the sea is driven about by tempests.

69. The reason that man is in wisdom concerning good and truth, from the Divine omniscience, so far as he lives according to Divine order, is that all the love of good and all the wisdom of truth, or all the good of love and all the truth of wisdom, are from God. That it is so is also according to the confession of all churches in the Christian world; from which it follows that man cannot be interiorly in any truth of wisdom unless from God, because God has omniscience, that is, infinite wisdom. The human mind is distinguished into three degrees like the angelic heaven, and therefore it may be elevated to a higher and a higher degree, and also it

may be let down to a lower and a lower degree. As far as it is elevated to the higher degrees, so far it is elevated into wisdom, because so far into the light of heaven; and this cannot be done except by God; and as far as the mind is elevated thither, so far it is a man; and as far as it is let down to the lower degrees, so far it is in the delusive light of hell, and is not a man, but a beast. Man, also, for this reason stands erect upon his feet, and looks toward heaven with the face and can lift his eyes to the zenith; but a beast stands upon the feet in a position parallel with the earth, and with the whole countenance looking toward it; nor can this without difficulty be turned up toward heaven. The man who lifts his mind to God, and acknowledges that all truth of wisdom is from Him, and at the same time lives according to order, is like one who stands on a high tower, and sees a populous city below him, and whatever is being done there in the streets. But the man who confirms in himself the idea that all the truth of wisdom is from the natural light in him, thus from himself, is like one who stays in a cavern under that tower, and looks through the holes there into the same city; he sees nothing but the walls of a single house in that city, and how the bricks there are joined. Again, the man who derives wisdom from God is like a bird flying aloft, which looks about upon all things that are in the gardens, woods, and villages, and flies to those things which are of use to it; but the man who derives from himself such things as are of wisdom, without a belief that they still are from God, is like a hornet, which flies along near the ground, and where it sees a heap of dung flies to it and finds enjoyment in its stench. Every man, as long as he lives in the world, walks in the midst between heaven and hell, and thus is in equilibrium and so in freedom of will to look upward to God or downward to hell. If he looks upward to God he acknowledges that all wisdom is from God, and as to his spirit he is actually with angels in heaven; but he who looks downward, as every one does who is in falsities from evil, is as to his spirit actually with devils in hell.

70. Man, from the Divine omnipresence, is so far in God as he lives according to order, because God is omnipresent, and because where He is in His order there He is as in Himself; for He is order itself, as was shown above. Now, because man was created a form of Divine order, God is in him, and so far as he lives according to Divine order, fully; but if he does not live according to Divine order, still God is in him, but in his highest parts, and gives him ability to understand truth and to will good; that is, gives him faculty for understanding and inclination for loving. But as far as man lives contrary to order, so far he shuts up the lower parts of his mind or spirit, and thus prevents God from descending and filling them with His presence; consequently God is in him, but he is not in God. It is a general law in heaven that God is in every man, evil as well as good, but that man is not in God unless he lives according to order; for the Lord says that He wills that man should be in Him, and He in man (John xv. 4). Man is in God by a life according to order, because God is omnipresent in the universe, and in the whole and every part of it in their inmosts, for these are in order; but in those that are contrary to order, which are such only as are outside of the inmost, God is omnipresent by a continual struggle with them and by a continual effort to bring them back to order. Therefore, as far as man suffers himself to be brought back into order, so far God is omnipresent in the whole of him; consequently, so far God is in him and he in God. The absence of God from man is no more possible than the absence of the sun by its heat and light from the earth. The objects of the earth, however, are not in the sun's power except so far as they receive the light and heat proceeding from it, as in the time of spring and summer. These things may be thus applied to the omnipresence of God — that man is in spiritual heat and at the same time in spiritual light, that is, in the goods of love and in the truths of wisdom, so far as he is in order. Spiritual heat and light, however, are not like natural heat and light;

for natural heat recedes from the earth and its objects in the time of winter, and light in the time of night; and this because the earth, by its rotations about its axis and its revolutions about the sun, makes those times. But spiritual heat and light are not so; for God by means of His sun is present with them both, and does not make changes, as the sun of the world apparently does. Man himself turns away, similarly, as the earth turns from its sun; and when he turns himself away from the truths of wisdom, he is like the earth turned from its sun in the time of night; and when he turns himself away from the goods of love, he is like the earth turned from its sun in the time of winter. Such is the correspondence between the effects and uses from the sun of the spiritual world and the effects and uses from the sun of the natural world.

71. To the above will be added three Relations. *First*:— I once heard under me, as it were, the roaring of the sea; and I asked, What is this? And one said to me that it was a tumult among those who were gathered together in the lower earth, which is next above hell. And presently the ground, which made a roof over them, gaped open; and lo, through the opening birds of night flew out in flocks which spread themselves to the left hand; and immediately after them rose up locusts, which leaped upon the grass of the earth, and made a desert wherever they were; and a little afterward I heard by turns from those birds of night as it were a screeching, and at the side a confused cry, as if from spectres in the woods. After this I saw beautiful birds from heaven, which spread themselves to the right hand. The birds were distinguished by having wings as of gold, with stripes and spots as of silver interspersed, and upon the heads of some of them crests in the form of crowns.

While I was looking and wondering at these things, suddenly a spirit came up from the lower earth, where that tumult was, who could make himself appear an angel of light; and he cried, "Where is he who speaks and writes concern-

ing the order to which the omnipotent God has bound Himself in relation to man? We have heard these things below, through our roof." While he was above that earth he ran through a paved street, and at length came to me and at once feigned himself an angel of heaven; and speaking in a tone not his own he said, "Are you the one who thinks and speaks concerning order? Tell me briefly what order is, and some things which are of order." And I answered, "I will tell you the generals, but not the particulars, because you do not accept them."

I said, "I. God is order itself. II. He created man from order, in order, and into order. III. He created his rational mind according to the order of the whole spiritual world, and his body according to the order of the whole natural world; wherefore man was called by the ancients a little heaven and a little world. IV. Hence it is a law of order that man from his little heaven or little spiritual world should govern his microcosm or his little natural world, as God from his great heaven or the spiritual world governs the macrocosm or the natural world in the whole and every part of it. V. It is a law of order thence resulting, that man must introduce himself into faith by truths from the Word, and into charity by good works, and thus reform and regenerate himself. VI. It is a law of order that man should purify himself from sins by his own exertion and power, and not stand still in a belief of his inability, and expect God to wash away his sins by immediate power. VII. It is also a law of order that man should love God with all his soul, and with all his heart, and his neighbor as himself, and not wait and expect that these two loves should be infused into his mind and heart immediately by God, as bread from the baker may be put into his mouth;" and more to the same effect.

When the satan had heard these things, he replied with a gentle voice, in which there was inward craft, "What is it that you say? that man, of his own power, is to introduce himself into order by obeying those laws of it? Do you not

know that man is not under the law, but under grace? that all things are given to him of grace? and that he cannot take any thing to himself unless it be given him from heaven? and that in spiritual things man has no more power to act from himself than the pillar of Lot's wife, or no more than Dagon the idol of the Philistines at Ekron? and that so it is impossible for man to justify himself, which must be done by faith and charity?"

To these questions I only answered, "It is also a law of order that man by his own exertion and power should procure to himself faith by means of truths from the Word, and yet should believe that not a grain of faith is from himself, but from God; and also that man by his own exertion and power should justify himself, and yet should believe that nothing whatever of justification is from himself, but from God. Is it not commanded that man should believe in God, and love God with all his strength, and his neighbor as himself? Think, and say how these things could have been commanded by God, if man had no power to obey and do them." When the satan had heard this his face was changed and from white became at first ghastly and then black; and speaking from his own mouth he said, "You have spoken paradoxes upon paradoxes;" and then he instantly sunk down to his companions and disappeared. And the birds on the left hand, together with the spectres, uttered strange sounds and cast themselves into the sea, which is there called the Sea Suph, and the locusts leaped after them; and the air was cleansed, and the earth was cleared of those wild creatures, and the tumult below ceased, and it became tranquil and serene.

72. *Second Relation.* I once heard an unusual murmur at a distance, and in spirit I followed the direction of the sound, and approached it. When I came to the source of it, behold there was a company of spirits reasoning about Imputation and Predestination. They were from Holland and from Britain, and some from other nations were mingled with

them, who, at the conclusion of every argument, cried, Wonderful! Wonderful! The question discussed was, "Why God does not impute the merit and righteousness of His Son to all and to every one created and afterward redeemed by Him. Is He not omnipotent? Can He not, if He will, make archangels of Lucifer, the dragon, and all the goats? Is He not omnipotent? Why does He permit the injustice and impiety of the devil to triumph over the justice of His Son and over the piety of the worshippers of God? What is easier for God than to bestow faith, and thus salvation, upon all? What is necessary for this but a little word? And if all are not saved, does He not act contrary to His own words, which are that He wills the salvation of all and the death of none? Say, therefore, from whom and in whom is the cause of the damnation of those who perish." And then one of the Hollanders, a Supralapsarian Predestinarian, said, "Is not this at the good pleasure of the Almighty? Shall the clay find fault with the potter because he has made of it a vessel without honor?" And another said, "The salvation of every one is in His hand as a balance in the hand of the weigher." There stood at the sides some who were simple in faith and upright in heart, some of them with inflamed eyes, some as if amazed, some as if intoxicated, and some as if suffocated, muttering among themselves, "What have we to do with these ravings? Their faith has infatuated them, which is that God the Father imputes the justice of His Son to whom He will and when He will, and sends the Holy Spirit to give assurances of that justice; and lest man should claim any thing to himself in the work of his salvation, he must be just like a stone in the business of justification and like a stock in spiritual things."

And then one of them thrust himself into the company, and speaking with a loud voice he said, "O madmen! Your reasoning is about goat's wool. You do not know at all that the omnipotent God is order itself, and that the laws of order are myriads, even as many as there are truths in the Word,

and that God cannot act contrary to them, because to act contrary to them would be to act contrary to Himself, and thus not only contrary to His justice, but also contrary to His omnipotence." And he saw in the distance at his right hand as it were a sheep and a lamb and a flying dove; and at his left hand as it were a goat, a wolf, and a vulture; and he said, "Do you believe that God by His omnipotence can change this goat into a sheep, or that wolf into a lamb, or the vulture into a dove, or the converse? No; for it is contrary to the laws of His order, of which not even a tittle can fall to the ground, according to His own words. How then can He induce the justice of His Son's redemption upon any one who rebels against the laws of His justice? How can justice itself commit injustice, predestine any one to hell, and cast him into the fire at which the devil stands with torches in his hand to feed it? O madmen! empty in spirit! your faith has seduced you. Is it not in your hands as a snare for catching doves?" A certain magician, hearing these words, formed a snare, as it were, from that faith, and hung it upon a tree, saying, "You will see that I shall catch that dove." And presently a hawk flew up, and put his neck into the snare, and hung there; and the dove, seeing the hawk, flew away. Those who stood by wondered, and exclaimed, "Even this scene is the award of justice."

73. The next day there came to me some from the company who were in the faith of predestination and imputation, and said, "We are, as it were, drunken, not from wine, but from what was said by that man yesterday. He spoke of omnipotence, and at the same time of order; and he concluded that as omnipotence is Divine, so also order is Divine, nay, that God Himself is order; and he said that there are as many laws of order as there are truths in the Word, which are not only thousands, but myriads of myriads, and that God is bound to His laws therein, and man to his. What then is the Divine omnipotence, if it is bound by laws? for thus all absolute power is wanting to omnipotence; and so

has not God less power than a king in the world who is sole ruler? for such a king can change the laws of justice as he can turn over his hand, and act absolutely, like Octavius Augustus and like Nero. After we thought of omnipotence bound to laws, we became as if drunken, and ready to fall into a swoon unless a remedy be quickly applied; for, according to our faith, we have prayed that God the Father would have mercy on us for the sake of His Son, and have believed that He can have mercy on whom He will, and remit sins to whom He pleases, and save whom He will; and we have not dared to take away the least particle from His omnipotence. Therefore, to bind God with the chains of any of His own laws we regard as a great wrong, because contradictory to His omnipotence."

Having said these words they looked on me, and I on them, and I saw that they were amazed; and I said, "I will pray to the Lord, and will thereby bring you a remedy by giving light on this subject; but now only by examples." And I said, "The omnipotent God created the world from the order in Himself, and thus into the order in which He is, and according to which He governs; and He stamped upon the universe, and upon the whole and every part of it, its order; upon man his order, upon beast his, upon bird, fish, worm, and tree of every kind, even upon the grass, each its own order. But to let examples illustrate, I will briefly adduce the following. The laws of order appointed for man are that he should acquire for himself truths from the Word, and think of them naturally and, as far as he can, rationally, and thus procure for himself natural faith. The laws of order on the part of God then are that He should approach, fill the truths with His Divine light, and thus fill with the Divine essence man's natural faith, which is only knowledge and persuasion; thus, and not otherwise, saving faith is obtained. It is similar with charity; but we will briefly mention some particulars. According to His laws of order God cannot remit sins to any man, except so far as man according to his laws desists from

them. God cannot spiritually regenerate man, except so far as man according to his laws regenerates himself naturally. God is in the perpetual endeavor to regenerate and thus to save man; but He cannot effect this, except as man prepares himself as a receptacle, and so clears the way for God and opens the door. A bridegroom cannot enter the chamber of a maiden not betrothed to him; she shuts the door, and keeps the key with her within; but after the maiden has become a bride, she gives the key to the bridegroom. God could not of His omnipotence redeem men, unless He became Man; nor could He make His Human Divine, unless His Human were at first as the human of an infant, and afterward as the human of a boy, and unless the Human afterward formed itself into a receptacle and habitation into which His Father might enter; which was done by His fulfilling all things of the Word, that is, all the laws of order therein; and as far as He did this, so far He united Himself to the Father, and the Father united Himself to Him. But these are only a few things, adduced for the sake of illustration, that you may see that the Divine omnipotence is in order, and that its government which is called Providence is according to order; and that it acts continually and eternally according to the laws of its order; and that it cannot act contrary to them nor change them as to a single tittle, because order with all its laws is [the Divine] Himself."

When these words were spoken, a radiant light of a golden color flowed in through the roof, and formed cherubs flying in the air; and the effulgence therefrom lighted up the temples of some toward the hindhead, but not as yet toward the forehead; for they murmured, "We do not yet know what omnipotence is." And I said, "It will be revealed when the things now said to you have lent some light."

74. *Third Relation.* I saw, at a distance, many gathered together, with caps on their heads; some with caps bound round with silk, who were of the ecclesiastical order; some with caps whose borders were adorned with bands of gold,

who were of the civil order; all of them men of learning; and besides, I saw some with turbans, who were not learned. I approached, and heard them conversing together about Divine power being unlimited; saying that if it proceeded according to any established laws of order it could not be unlimited, but limited, and would thus be power and not omnipotence. "But who does not see that no necessity of law can compel omnipotence to do thus and not otherwise? Certainly while we think of omnipotence, and at the same time of the laws of order according to which it is obliged to proceed, our preconceived ideas concerning omnipotence fall, like a hand when its staff is broken." When they saw me near them, some of them ran up to me, and with some vehemence said, "Are you the one who has circumscribed God with laws, as with bonds? How impudent this is! Thus you have also rent in pieces our faith upon which our salvation is founded, in the centre of which we place the justice of the Redeemer, upon that the omnipotence of God the Father, and we make the operation of the Holy Spirit an appendage, with its efficacy in man's absolute impotency in spiritual things, for whom it is enough to speak of the completeness of justification which is in that faith from the omnipotence of God. But I have heard that you see emptiness in it, because there is in it nothing of Divine order on the part of man."

On hearing these words I opened my mouth, and, speaking with a loud voice, I said, "Learn the laws of Divine order, and afterward open that faith, and you will see a vast desert, and in it Leviathan, long and crooked, and all around nets entangled as in knots that cannot be untied; but do as is read of Alexander when he saw the Gordian knot, that he drew his sword and cut it in two, and thus loosed its entanglements, and threw its cords on the ground and trampled them under his feet."

At these words those who were assembled bit their tongues, wishing to sharpen them for invectives; but they durst not, because they saw heaven opened above me, and heard a voice

thence —"Hear first with self-control what the order is according to the laws of which the omnipotent God acts." And I said, "God from Himself as Order created the universe in order and for order; and likewise man, in whom He fixed the laws of His order from which he became an image and likeness of God; which laws, in the sum, are that he should believe in God and love the neighbor, and as far as he does those two things by natural power, so far he makes himself a receptacle of the Divine omnipotence, and so far God conjoins Himself to man and man to Himself; hence his faith becomes living and saving, and his doing becomes charity, also living and saving. But it should be known that God is perpetually present, and continually strives and acts in man, and also is in touch with his free will, but never violates it; for if He should violate the free will of man, man's dwelling in God would perish, and there would be only God's dwelling in man; and this dwelling is in all, as well in those who are upon the earth as in those who are in the heavens, and also in those who are in the hells; for from it they have their ability, their will, and their understanding. But there is no reciprocal dwelling of man in God, except with those who live according to the laws of order prescribed in the Word; and these become images and likenesses of Him, and to them paradise is given for a possession, and the fruit of the tree of life for food. But the rest gather themselves together around the tree of the knowledge of good and evil, and talk with the serpent there, and eat; but afterward they are driven out of paradise; yet God does not leave them, but they leave God."

Those in caps understood and approved these words; but those in turbans denied, and said, "Is not omnipotence thus limited? and limited omnipotence is a contradiction." But I replied, "It is not a contradiction to act omnipotently according to the laws of justice with judgment, or according to the laws inscribed on love from wisdom; but it is a contradiction that God can act contrary to the laws of His jus-

tice and love; and this would be from what is not judgment and wisdom. Such a contradiction is implied in your faith, which is that God can out of mere grace justify the unjust, and endow him with all the gifts of salvation and the rewards of life. But I will say in a few words what the omnipotence of God is. God from His omnipotence created the universe, and at the same time introduced order into all and every part of it; God also by His omnipotence preserves the universe, and guards the order there with its laws perpetually, and when any thing falls from order, He brings it back and restores the order. Moreover, God from His omnipotence established the church, and revealed the laws of its order in the Word; and when it fell from order He re-established it, and when it fell totally He came down into the world, and by means of the assumed Human took on omnipotence, and restored it. God by His omnipotence and also His omniscience explores every one after death, and prepares the just or the sheep for their places in heaven, and of them builds up heaven; and He prepares the unjust or the goats for their places in hell, and of these forms hell. Both the just and the unjust He disposes into societies and assemblies according to all the varieties of their love, which in heaven are as many as the stars in the firmament of the world. The societies of heaven He joins together into one, that they may be as one man before Him: in like manner the congregated bodies in hell, that they may be as one devil; and He separates the latter from the former by a gulf, lest hell should bring violence upon heaven, and lest heaven should bring torment upon hell; for those who are in hell are tormented so far as heaven flows in. Unless God by His omnipotence should every instant do all these things, the nature of the wild beast would enter into men to such a degree that they could no longer be restrained by the laws of any order, and so the human race would perish. These and such like things would happen, unless God were order and omnipotent in order." On hearing these words those who wore caps went

away, with their caps under their arms, praising God; for in that world the intelligent wear caps. Not so those who wore turbans, because they are bald, and baldness signifies grossness; and these went away to the left, but the others to the right.

THE CREATION OF THE UNIVERSE.

75. Since in this first chapter the subject is God the Creator, the creation of the universe by Him must also be considered; as in the following chapter where the subject is the Lord the Redeemer, redemption must also be treated of. But no one can obtain for himself a just idea concerning the creation of the universe, unless some universal knowledges premised put the understanding into a state of perception: such are the following. I. There are two worlds, the spiritual world in which angels and spirits are; and the natural world in which men are. II. In each world there is a sun, and the sun of the spiritual world is pure love from Jehovah God, who is in the midst of it; and from that sun proceed heat and light; and the heat thence proceeding in its essence is love, and the light thence proceeding in its essence is wisdom, and these two affect the will and understanding of man, the heat his will, and the light his understanding; but the sun of the natural world is pure fire, and therefore the heat therefrom is dead; in like manner the light; and these serve for clothing and support to spiritual heat and light, that they may pass to man. III. Further, those two things which proceed from the sun of the spiritual world, and consequently all things existing there by means of them, are substantial and are called spiritual; and the two like things which proceed from the sun of the natural world, and so all things existing there by means of them, are material and are called natural. IV. In each world there are three degrees, which are called degrees of altitude, and hence three regions according to which the three angelic heavens are arranged, and accord-

ing to which human minds also are arranged, thus corresponding to the three angelic heavens; and other things in like manner in the two worlds. V. There is a correspondence between the things in the spiritual world, and the things in the natural world. VI. There is an order into which all things and every thing in both worlds were created. VII. An idea of these things ought by all means to be first obtained; and unless this is done the human mind from mere ignorance of them easily falls into the idea of the creation of the universe by nature, and says only from the authority of the church that nature was created by God; but because the mind knows not how, if it inquires into it more interiorly, it falls headlong into naturalism which denies God. But because it would be the work of a large volume to set forth and demonstrate these things in a proper manner one by one, and also as it does not properly enter into the system of theology of this book, as a lemma or argument, I will only adduce some Relations, from which an idea of the creation of the universe by God may be conceived, and from conception some birth representing it may be produced.

76. *First Relation.* On a certain day I was in meditation about the creation of the universe; and because this was perceived by angels who were above me on the right side, where were some who at times meditated and reasoned on the same subject, therefore one descended and invited me to join them. Then I became in the spirit and accompanied him, and after entering I was conducted to the prince, in whose palace I saw some hundreds assembled, and the prince in their midst. And then one of them said, "We perceived here that you were meditating about the creation of the universe, and we have at times been in similar meditation, but could not come to a conclusion, since there clung to our thoughts the idea of a chaos, and that this was as a great egg, out of which were brought forth all things and every thing of the universe in their order; when yet we now perceive that so great a universe could not have been so brought forth. Then, also,

there clung to our minds another idea, which was that all things were created by God out of nothing; and yet we now perceive that out of nothing nothing is produced; and our minds have not yet been able to escape from these two ideas, and to see creation in any light as to how it was effected: we have therefore called you out from the place where you were, that you may make known to us your meditation upon this subject."

On hearing these words I answered that I would do so. And I said, "I meditated on this subject for a long time, to no purpose; but afterward, when I was admitted by the Lord into your world, I perceived that it would be vain to conclude anything concerning the creation of the universe, unless it were first known that there are two worlds, one in which angels are, and the other in which men are; and that men by death pass out of their world into the other; and then also I saw that there were two suns, one from which all spiritual things flow forth, and the other from which all natural things flow forth; and that the sun from which all spiritual things flow forth is pure love from Jehovah God, who is in the midst of it; and that the sun from which all natural things flow forth is pure fire. Having learned this, on a certain time when I was in enlightenment I was enabled to perceive that the universe was created by Jehovah God by means of the sun in the midst of which He is; and because there cannot be love except together with wisdom, that the universe was created by Jehovah God from His love by His wisdom. That it is so is evinced by all things and every thing that I have seen in the world where you are, and that I have seen in the world in which I am as to the body.

"To set forth from the beginning how the progress of creation was effected would be too prolix; but when I have been in enlightenment I have perceived that by means of the light and heat from the sun of your world, spiritual atmospheres, which in themselves are substantial, were created one from another; and because there were three, and thence three de-

grees of them, three heavens were made; one for the angels who are in the highest degree of love and wisdom, another for the angels who are in the second degree, and the third for the angels who are in the lowest degree. But because this spiritual universe cannot exist without a natural universe in which it may produce its effects and uses, then the sun from which all natural things proceed was created at the same time and by this likewise by means of light and heat three atmospheres encompassing the spiritual, as shells enclose kernels, or the bark of a tree the wood; and at last by means of these, the terraqueous globe, the abode of men, beasts, and fishes, also of trees, shrubs, and herbs, was formed of lands consisting of soil, stones, and minerals. But this is a very general sketch of the creation and its progress; the particular and single things of which cannot be presented except by volumes; but all things lead to the conclusion that God did not create the universe out of nothing, because, as you said, out of nothing nothing is produced; but by means of the sun of the angelic heaven, which is from His *Esse*, and thence is pure love, together with wisdom.

"That the universe, by which are meant both worlds, the spiritual and the natural, was created from the Divine love by the Divine wisdom, all and every part of it witnesses and proves; and if you consider the parts of the universe in their order and connection, from the light in which the perceptions of your understanding are, you may clearly see it. But it should be kept in mind that the love and wisdom which in God make one, are not love and wisdom in an abstract sense, but in Him as substance; for God is the very, the only, and hence the first substance, and essence, which is and subsists in itself. That all things and every thing were created from the Divine love and the Divine wisdom is meant by these words in John: *The Word was with God, and the Word was God . . . all things were made by Him . . . and the world was made by Him* (i. 1, 3, 10). God there signifies the Divine love, and the Word signifies the Divine truth, or the Di-

vine wisdom; wherefore the Word there is called light, and by light, when spoken of God, is meant the Divine wisdom." This having been said, when I was saying farewell, rays of light from the sun there descended through the angelic heavens into their eyes, and through these into the abodes of their mind; and when thus enlightened they favored the things that had been said by me, and afterward followed me into the hall, and my former companion went with me to the house where I was dwelling and from thence he reascended to his society.

77. *Second Relation.* One morning, when awakened from sleep, and meditating in the early and serene light before full wakefulness, I saw through the window as it were the lightning flashing, and presently I heard as it were thunder crashing. While I was wondering whence this was, I heard from heaven that there were then some not far from me who were reasoning sharply concerning God and Nature, and that the flashing of light as of lightning and the crashing of the air as of thunder were correspondences and thence appearances of the conflict and collision of arguments, on one side in favor of God, and on the other in favor of nature. The beginning of this spiritual conflict was this. There were some satans in hell who said among themselves, "Would that we might be allowed to speak with the angels of heaven, and we would completely and fully demonstrate that nature is that which they call God, from whom are all things; thus, that God is only a word, unless nature be understood." And because those satans believed this with the whole heart and the whole soul, and desired to speak with the angels of heaven, it was given them to ascend out of the foulness and darkness of hell, and to speak with two angels then descending from heaven. They were in the world of spirits, which is mediate between heaven and hell.

The satans, when they saw the angels there, ran quickly to them, and cried with a furious voice, "Are you the angels of heaven with whom we are allowed to engage in reasoning

concerning God and concerning nature? You are called wise, because you acknowledge God; but oh, how simple you are! Who has seen God? Who understands what God is? Who conceives that God rules, and that He can rule the universe, and the whole and every part of it? Who but the mob and the rabble acknowledges what is not seen and understood? What is more manifest than that nature is all in all? Who has seen with the eye any thing but nature? Who has heard with the ear any thing but nature? Who has smelled with the nose any thing but nature? Who has tasted with the tongue any thing but nature? Who by any touch of the hand and of the body has felt any thing but nature? Are not the senses of our body the witnesses of truth? Who cannot swear from them that it is so? Is not respiration by which our body lives also a witness? What else do we breathe but nature? Are not our heads and yours in nature? Whence is there influx into the thoughts of the head but from nature? If that be taken away, can you think any thing? beside many other things of a similar kind."

The angels, on hearing these things, answered, "You speak thus because you are merely sensual: all in hell have the ideas of their thoughts immersed in the senses of the body, nor are they able to elevate their minds above them, and therefore we pardon you. A life of evil, and thence a faith of falsity, has so closed up the interiors of your minds that with you elevation above sensual things is not possible, except in a state removed from the evils of life and the falsities of faith; for a satan can understand the truth when he hears it, equally with an angel, but he does not retain it, because evil obliterates the truth and induces falsity. And we perceive that you are now in a state thus removed and so can understand the truth which we speak; attend therefore to what we shall say." Then they said, "You were in the natural world, and you died there, and now you are in the spiritual world; did you ever till now know any thing about the life after death? Did you not before deny it and make your-

selves on a level with the beasts? Did you know any thing before about heaven and hell? or any thing about the light and heat of this world? or about this, that you would be no longer within nature, but above it? For this world and all things of it are spiritual; and spiritual things are above natural, so that not even the least thing of nature, in which you were, can flow into this world. But you, because you believed nature to be a god or goddess, also believe the light and heat of this world to be the light and heat of the natural world, when yet it is not so at all; for natural light is here darkness and natural heat is here cold. Did you know any thing concerning the sun of this world, from which our light and our heat come forth? Did you know that this sun is pure love and the sun of the natural world pure fire? and that the sun of the world, which is pure fire, is that from which nature existed and subsists? and that the sun of heaven, which is pure love, is that from which life itself, which is love together with wisdom, exists and subsists? and thus that nature, which you make a god or a goddess, is wholly dead? You can, if a guard is given you, ascend with us into heaven; and we can, if a guard is given, descend with you into hell; and you will see in heaven magnificent and splendid things, but in hell vile and filthy things. There are those differences because all in heaven worship God, and all in hell worship nature; and those magnificent and splendid things in the heavens are correspondences of the affections of the love of good and truth; but those vile and filthy things in the hells are correspondences of the affections of the love of evil and falsity. From all these things now conclude whether God or nature be all in all."

To this the satans answered, "In the state in which we are now, we are able to conclude from what we have heard that there is a God; but when the enjoyment of evil fills our minds we see nothing but nature." The two angels and the satans were standing not far from me, so that I saw and heard them; and lo, I saw around them many who had been celebrated

for erudition in the natural world; and I wondered that those learned men now stood near the angels, and now near the satans, and that they favored those near whom they were standing. And I was told that the changes of their situation were changes of the state of their mind, which favored now one side and now the other; for they are as to faith as changeable as Vertumnus.

And the angels said, "We will tell you a strange thing: we looked down upon the earth at those who were celebrated for learning, and we found six hundred out of a thousand for nature and the rest for God; and these were for God, because they had frequently said, not from the understanding but from what they had heard, that nature is from God; and frequent speaking from memory and recollection, though not at the same time from thought and intelligence, brings about a species of faith."

After this a guard was given to the satans, and they ascended with the two angels into heaven and saw magnificent and splendid things; and then in enlightenment from the light of heaven they there acknowledged that there is a God, and that nature was created to serve the life which is from God, and that nature in itself is dead; and that thus it does nothing from itself, but is acted upon by life. Having seen and perceived these things they descended; and as they descended the love of evil returned, and closed their understanding above and opened it below; and then there appeared above it as it were a screen, glowing from infernal fire; and as soon as they touched the earth with their feet the ground under them opened, and they sunk down again to their companions.

78. *Third Relation.* The next day an angel came to me from another society in heaven, and said, "We have heard in our society that, in consequence of meditating on the creation of the universe, you were invited into a society near ours, and that there you said such things about the creation as they favored at the time, and afterward rejoiced in. I will

now show you how animals and vegetables of every kind were produced by God." And he led me on into a large green field, and told me to look around. And I looked around and saw birds of most beautiful colors, some flying, some perching upon the trees, and some upon the ground, plucking little leaves from the roses; among the birds were also doves and swans. After these things vanished from my sight I saw, not far from me flocks of sheep with lambs, and of kids and she-goats; and round about the flocks I saw herds of cows and calves, and also of camels and mules; and in a grove stags with high horns, and also unicorns. After these things were seen he said, "Turn your face toward the east." And I saw a garden, in which were fruit-trees, as orange-trees, citrons, olives, vines, fig-trees, pomegranates, and also shrubs bearing berries. Afterward he said, "Look now toward the south." And I saw fields of grain of various kinds, wheat, oats, barley, also beans; and round about them beds of roses, with a beautiful variety of color; but toward the north, groves full of chestnut-trees, palm-trees, linden-trees, plane-trees, and other shade trees.

When I had seen these he said, "All those things which you have seen are correspondences of the affections of the love of the angels who are near by." And they told me to what affections they severally corresponded; and they added, "Not only those things, but also all the other things which are presented before our eyes to be seen, are correspondences; such as houses and the furniture in them, tables, and food, and clothes, and also coins of gold and silver, as also diamonds and other precious stones with which wives and maidens in the heavens were adorned. From all these things we perceive the quality of each one as to love and wisdom. The things which are in our houses and serve for uses constantly there remain; but to the eyes of those who wander from one society to another, such things are changed according to the company they are in. These things have been shown you in order that in a particular type you might see

[the nature of] all creation; for God is love itself and wisdom itself; and of His love there are infinite affections, and of His wisdom there are infinite perceptions; and each thing and all things that appear upon the earth are correspondences of these affections and perceptions; hence are birds and beasts, hence trees and shrubs, hence corn and other grain, hence herbs and grasses; for God is not extended, but still He is in the extense everywhere, thus in the universe from its firsts to its lasts; and because He is omnipresent, such correspondences of the affections of His love and wisdom are in the whole natural world.

"But in our world, which is called the spiritual world, there are like correspondences with those who receive affections and perceptions from God, with the difference that such things in our world are created by God instantaneously, according to the affections of the angels; but in your world, while they were created in like manner at the beginning, it was provided that they should be perpetually renewed by generations of one from another, and that creation should be so continued. The reason why creation in our world is instantaneous, and in yours continued by generations, is that the atmospheres and earths of our world are spiritual, and the atmospheres and earths of your world are natural; and natural things were created that they might clothe spiritual things, as the skin clothes the bodies of men and animals, as the rind and bark clothe the trunks and branches of trees, as the dura mater, the arachnoid, and the pia mater clothe the brain, as their coats clothe the nerves, and delicate membranes the nerve-fibres. It is for this reason that all things in your world are constant, and constantly return from year to year." To this the angel added, "Relate these things which you have seen and heard to the inhabitants of your world, because hitherto they have been in entire ignorance about the spiritual world; and without some knowledge of it no one can know or even guess that creation is continual in our world, and that in yours it was similar to this while the universe was created by God."

After this we talked upon various subjects, and at last about hell, that nothing of such things as are in heaven are seen there, but only the opposites; since the affections of their love, which are lusts of evil, are opposite to the affections of the love in which the angels of heaven are. Therefore with those in hell and generally in their deserts appear birds of night, as bats, and owls of various kinds, and also wolves, leopards, tigers, rats, and mice, besides venomous serpents of every kind, dragons and crocodiles; and where there is any herbage, there grow briers, nettles, thorns, and thistles, and some poisonous plants, which at times vanish, and then there appear only heaps of stones, and bogs in which are croaking frogs. All these things are also correspondences, but, as already said, correspondences of the affections of their love, which are the lusts of evil. Yet such things are not created there by God, nor were they created by Him in the natural world where similar things exist; for all things that God created and creates were and are good; but such things upon the earth arose together with hell, which existed from men who, by aversion from God, after death became devils and satans. But because these direful things began to hurt our ears, we turned our thoughts away from them and back to the things which we saw in the heavens.

79. *Fourth Relation.* Once, when I was thinking of the creation of the universe, there came to me some from the Christian world, who in their time were philosophers among the most celebrated, and reputed the wisest; and they said, "We perceive that you are thinking of the creation; tell us what your mind is about it." But I answered, "Tell first what is yours." And one said, "My mind is, that creation is from nature, and thus that nature created itself, and that it was from eternity; for there is not and cannot be a vacuum. But what do we see with our eyes, hear with our ears, smell with our nostrils, and inhale into our breast, except nature, which because it is without us is also within us?"

Another hearing these words said, "You talk of nature,

and make it the creator of the universe; but you do not know how nature has operated in producing the universe, and so I will tell you. It rolled itself into whirls which dashed against each other like clouds, or like houses when they fall together in an earthquake; and by means of that collision the denser portions were collected together, of which was formed the earth; and the more fluid portions separated themselves from these, and also gathered together into one mass of which were formed seas; and the lighter parts of these also separated themselves, of which were formed the air and ether; and from the lightest of these, the sun. Have you not seen that when oil, water, and dust of the earth are mixed together, they separate of their own accord, and arrange themselves in order, one above another?"

Then another hearing this said, "You speak from fancy. Who does not know that the first origin of all things was chaos, which in magnitude had filled a fourth part of the universe; and that in the midst of it was fire, and round about this, ether, and around this, matter; and that that chaos was cleft, and through the fissures burst out fire as from Ætna and Vesuvius, whence originated the sun; and that after this the ether issued forth and diffused itself, from which was the atmosphere; and at last the residue of matter collected itself into a globe, of which was formed the earth? As to the stars they are only luminaries in the expanse of the universe, which sprang from the sun and its fire and light; for the sun at first was as it were an ocean of fire, which, lest it should burn the earth, separated from itself little shining flames, which being allotted places in the circumference completed the universe; of these were formed the starry heavens."

But there stood one among them who said, "You are mistaken; you appear to yourselves to be wise, and I appear to you simple; but still in my simplicity I have believed and do believe that the universe was created by God; and because nature is of the universe, that all nature was then created at the same time. If nature created itself, would it not have been from eternity? But oh what folly!"

And then one of those so-called wise men ran up nearer and nearer to him who was speaking, and put his left ear toward his mouth, for his right ear was stopped as with cotton, and asked what he said; and he repeated the same; and then he who ran up looked around to see whether any priest were present; and he saw one at the side of him who was speaking; and then he replied, saying, "I also confess that all nature is from God, but—". And then he went away and said in a whisper to his companions, "I said so because the priest was present; but you and I know that nature is from nature; and because thus nature is God I said that all nature is from God. But—".

Then the priest, hearing their whispering, said, "Your wisdom which is merely philosophical has seduced you, and has so closed the interiors of your minds that no light from God and from His heaven could flow in and enlighten you; you have extinguished it. Consider, and decide among yourselves, whence are your souls, which are immortal; were they from nature, or were they at the same time in that great chaos?"

On hearing this, the former speaker went away to his companions, asking that they together with him would solve this knotty question; and they concluded that the human soul is nothing but ether, and that thought is nothing but a modification of ether by means of the sun's light; and ether is of nature. And they said, "Who does not know that we speak by means of the air, and what is thought but speech in a purer air, which is called ether? Thence it is that thought and speech make one. Who cannot perceive this from man while he is an infant? He first learns to speak, and by degrees to speak with himself, and this is to think. What then is thought but a modification of ether? and what else is the sound of speech but a modulation of that? Whence we conclude that the soul which thinks is of nature."

But some of them, not indeed dissenting from the rest, but to throw light on the state of the question, said: "Souls

sprang into existence when the ether gathered itself together from that great chaos, and then in the highest region divided itself into innumerable individual forms, which infuse themselves into men while they begin to think from the purer air; and these are then called souls." Hearing this another said, "I grant that the individual forms, formed from the ether in the upper region, were innumerable; but still the men born since the creation of the world have exceeded their number; how then could those ethereal forms suffice? Wherefore I have thought with myself that the souls which go out of the mouth of men when they die return to the same after some thousands of years, and enter into and pass a life similar to the former; that many wise men believe in such things and metempsychosis, is well known." Besides these, other conjectures were broached by the rest, which, since they were mere insanities, I pass by.

After an hour or so the priest returned; and then he who before spoke of the creation of the universe by God told him their decisions concerning the soul; on hearing which the priest said to them, "You have spoken just as you thought in the world, not knowing that you are not in that world, but in another, which is called the spiritual world: all those who have become corporeal-sensual, by confirmations in favor of nature, know no otherwise than that they are in the same world in which they were born and brought up. The reason is, that there they were in a material body, while here they are in a substantial body; and the substantial man sees himself and his companions around him, just as the material man sees himself and his companions around him; for the substantial is the primitive of the material; and because you think, see, smell, taste, and speak in like manner as in the natural world, therefore you suppose that the same nature is here, when yet the nature of this world is as different and distinct from the nature of that world as substantial is from material, or spiritual from natural, or prior from posterior; and because the nature of the world in which you before

lived is relatively dead, therefore, by confirmations in favor of it, you have become as it were dead; and this in respect to the things which are of God, heaven, and the church, and also in respect to that which concerns your souls. But still every man, bad as well as good, may be elevated as to the understanding even into the light in which the angels of heaven are, and then see that there is a God, and that there is a life after death, and that the soul of man is not ethereal, and thus from the nature of the natural world, but spiritual, and therefore to live to eternity. The understanding can be in that angelic light provided natural loves be removed, which are from the world and for the world and its nature, and from the body and for it and what is proper to it." And then in an instant those loves were removed by the Lord; and it was given them to speak with angels, and from their conversation, while in that state, they perceived that there is a God, and that after death they live in another world; wherefore they were covered with shame, and exclaimed, "We have been insane, we have been insane!"

But because this was not the state that belonged to them, and so after some minutes became tedious and irksome, they turned themselves away from the priest, and would not hear his speech any longer; and so they returned into their former loves, which were merely natural, worldly, and corporeal; and they went away to the left from society to society, till at length they came to a way where the enjoyments of those loves blew upon them, and they said, Let us go this way; and they went, and descended, and at length they came to those who were in the enjoyments of similar loves, and so went on. And because their enjoyment was the enjoyment of doing evil, and on the way they also did evil to many, they were imprisoned, and became demons. Then their enjoyment was changed into the opposite, because by punishments and the fear of punishments they were restrained and held in check from their former enjoyment, which made their nature; and they asked those who were in the same prison

whether they were to live so to eternity. Some there answered, "We have been here some ages, and we are to remain for ages of ages, since the nature which we contracted in the world cannot be changed, nor expelled by punishments; and whenever it is expelled by them it still after a short lapse of time returns."

80. *Fifth Relation.* Once a satan by permission ascended out of hell together with a woman, and came to the house where I was. On seeing them I shut the window, but yet through it I spoke with them and asked the satan whence he came. He said that he came from the company of his associates. And I asked whence came the woman. And he said, from the same. She was from a company of sirens, who are skilled in taking upon themselves by means of fantasies all fashions and forms of beauty and adornment: now they assume the beauty of Venus; now the grace of address of a nymph of Parnassus; and again they adorn themselves as with the crown and robes of a queen, and walk superbly, leaning upon a silver staff. Such in the world of spirits are harlots and study fantasies. Fantasy is produced by sensual thought, while ideas from any interior thought are shut out. I asked the satan whether she was his wife. He answered, "What is a wife? I do not know, nor does my society. She is my harlot." And then she inspired the man with lascivious desire, which also sirens are skilled in doing; and on receiving it he kissed her, and said, "Ah, my Adonis!"

But to proceed to serious things: I asked the satan what was his occupation; and he said, "My occupation is the pursuit of learning; do you not see the laurel upon my head?" for his Adonis had formed this by her art, and she placed it upon his head from behind. And I said, "Since you are come from a society where there are schools of learning, tell me what you believe and what your associates believe concerning God." He answered, "God to us is the universe, which also we call nature, and which the simple among us call the atmosphere, by which they mean the air; but the

wise call it the atmosphere, meaning the ether also. God, heaven, angels, and the like, about which many tell many fables in this world, are empty words and fictions taken from meteors which play before the eyes of many here. Are not all the things which appear upon the earth created by the sun? Are not worms, with wings and without wings, produced at every coming of the sun, in the time of spring? And do not the birds from its heat love each other and breed? Does not the earth warmed by its heat develop seeds into plants and at length fruits, as offspring? Is not thus the universe God and nature a goddess; and does not she as the partner of the universe conceive, bring forth, educate, and nourish them?"

I asked further, what he and his society believed concerning religion. He answered: "Religion, with us who are more learned than the multitude, is nothing but a spell for the common people, which is as an aura about the sensitive and imaginative powers of their mind, in which the ideas of piety fly like butterflies in the air; and their faith, which weaves those ideas as into a chain, is like a silk-worm in its silken envelope, from which it flies forth as the king of butterflies. For the uneducated common people love imaginations above the things of sense of the body and of the thought thence, on account of their strong desire to fly; and so they make for themselves wings, that they may raise themselves on high like eagles, and boastfully cry to those on the ground, 'Look at me.' But we believe what we see, and love what we touch." And then he touched his harlot, and said, "I believe in this, because I see and touch it; but as for such ridiculous things, we cast them out through our open windows, and drive them away with a blast of ridicule."

Afterward I asked what he with his associates believed about heaven and hell. He answered with a loud laugh, "What is heaven but the expanse of ether in its height? and what are the angels there but spots wandering about the sun? and the archangels but comets with a long tail, on which

dwell a troop of them? And what is hell but swamps where are frogs and crocodiles, which in the imagination of those people are devils? Beyond these ideas of heaven and hell all others are trifles, introduced by some primate for gaining glory from an ignorant populace." All these things he spoke just as he had thought about them in the world, not knowing that he was living after death, and having forgotten all that he heard when he first entered the world of spirits. So, also, to an inquiry about life after death, he answered, "It is an imaginary entity; and perhaps some effluvium arising from a dead body in the tomb, in form as a man, or something which is called a spectre, about which some people tell fabulous stories, introduced such notions into the imaginations of men."

On hearing these words I could no longer restrain my laughter, and I said, "Satan, you are raving mad. Why, are you not now in form a man? Do you not speak, see, hear, and walk? Recollect that you once lived in another world, which you have forgotten, and that you are living now after death, and that you have been talking just as you did before." And recollection was given to him, and he remembered, and then he was ashamed, and cried, "I am crazy: I saw heaven above, and heard angels there speaking ineffable things; but this was when I had lately arrived here; but now I will retain this, to relate it to my companions from whom I came, and perhaps they likewise will then be ashamed." And he kept it on his tongue, to call them crazy; but, as he descended, forgetfulness expelled memory, and when he was there, he was as insane as ever, and called those things which he heard from me nonsense. Such is the state of thought and speech of satans after death. Those are called satans who have confirmed themselves in falsities, even to belief, and those are called devils who have confirmed evils in themselves by the life.

CHAPTER SECOND.

THE LORD THE REDEEMER.

81. In the previous chapter we have treated of God the Creator, and at the same time of creation; and now in this chapter we are to treat of the Lord the Redeemer, and at the same time also of redemption; and in the following chapter, of the Holy Spirit, and at the same time of the Divine operation. By the Lord the Redeemer we understand Jehovah in the Human; for that Jehovah Himself descended and assumed the Human that He might accomplish redemption, will be demonstrated in what follows. The reason why the Lord is said, and not Jehovah, is because Jehovah in the Old Testament is called the Lord in the New, as may be evident from these passages — it is said in Moses, *Hear, O Israel,* Jehovah *your* God *is one* Jehovah; *and thou shalt love* Jehovah *thy* God *with all thy heart and with all thy soul* (Deut. vi. 4, 5); but in Mark, *The* Lord *your* God *is one* Lord, *and thou shalt love the* Lord *thy* God *with all thy heart and with all thy soul* (xii. 29, 30): also in Isaiah, *Prepare ye the way of* Jehovah; *make smooth in the desert a highway for our* God (xl. 3); but in Luke, *Thou shalt go before the face of the* Lord *to prepare His ways* (i. 76)— besides other passages. And also the Lord commanded His disciples to call Him Lord, and therefore He was so called by the apostles in their epistles, and afterward by the apostolic church, as appears from its creed, which is called the Apostles' Creed. The reason was, that the Jews durst not use the name Jehovah, on account of its sanctity; and also by Jehovah is meant the Divine *Esse*, which was from eternity, and the human which He assumed in time was not that

Esse. What the Divine *Esse* or Jehovah is, was shown in the foregoing chapter (n. 18–26, and n. 27–35). For this reason, here and in what follows, by the Lord we mean Jehovah in His Human. Now, because knowledge of the Lord surpasses in excellence all the knowledges which are in the church, even those which are in heaven, the subject shall be arranged that this knowledge may come in such order into light — as follows: I. *Jehovah God the Creator of the universe descended and assumed the Human that He might redeem and save men.* II. *He descended as Divine truth, which is the Word, and yet He did not separate Divine good.* III. *He assumed the Human according to His Divine order.* IV. *The Human by which He sent Himself into the world, is what is called the Son of God.* V. *The Lord by acts of redemption made Himself righteousness.* VI. *By the same acts He united Himself to the Father, and the Father Himself to Him; also according to Divine order.* VII. *Thus God became Man, and Man God, in one person.* VIII. *The progression to union was the state of His exinanition, and the union itself is the state of His glorification.* IX. *Hereafter no one from among Christians comes into heaven unless he believes in the Lord God the Saviour, and goes to Him alone.* But these things shall be explained one by one.

82. I. *Jehovah God the Creator of the universe descended and assumed the Human that He might redeem and save men.* In Christian churches at this day it is believed that God the Creator of the universe begat a Son from eternity, and that this Son descended and assumed the Human to redeem and save men; but this is erroneous, and falls of itself when it is considered that God is one, and that it is more than fabulous in the eye of reason that the one God begat a Son from eternity, and also that God the Father together with the Son and the Holy Spirit, each of whom singly is God, is one God. This fabulous belief is entirely dissipated, as a falling star into vapor, when it is demonstrated from the

Word that Jehovah God Himself descended and became Man and also Redeemer. As for the first, that Jehovah God Himself descended and became Man is evident from these passages: *Behold a Virgin shall conceive and bear a Son, who shall be called God with us* (Isa. vii. 14: Matt. i. 22, 23). *Unto us a Child is born; unto us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, God, Mighty, Father of Eternity, the Prince of Peace* (Isa. ix. 6). *It shall be said in that day, Lo, this is our God, we have waited for Him to deliver us; this is Jehovah, we have waited for Him; let us be glad and rejoice in His salvation* (xxv. 9). *The voice of one crying in the wilderness, Prepare ye the way of Jehovah; make smooth in the desert a highway for our God . . . and all flesh shall see it together* (xl. 3, 5). *Behold, the Lord Jehovih cometh in strength, and His arm shall rule for Him; behold, His reward is with Him, and He shall feed His flock like a shepherd* (xl. 10, 11). *Jehovah said, Sing and rejoice, O daughter of Zion; for lo, I come to dwell in the midst of thee; then many nations shall cleave to Jehovah in that day* (Zech. ii. 10, 11). *I Jehovah have called thee in righteousness . . . and I will give thee for a covenant of the people . . . I am Jehovah; that is My name, and My glory I will not give to another* (Isa. xlii. 6, 8). *Behold, the days are coming, when I will raise up unto David a righteous Branch, who shall reign King, and do judgment and justice in the earth, and this is His name, Jehovah our Righteousness* (Jer. xxiii. 5, 6; xxxiii. 15, 16); besides many passages where the coming of the Lord is called the day of Jehovah (as Isa. xiii. 6, 9, 13, 22: Ezek. xxxi. 15: Joel i. 15; ii. 1, 2, 11, 29, 31; iii. 1, 14, 18: Amos v. 13, 18, 20: Zeph. i. 7–18: Zech. xiv, 1, 4–21; and other places). That Jehovah Himself descended and assumed the Human is very evident in Luke, where are these words: *Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said, The Holy Spirit shall come upon thee, and*

the power of the Highest shall overshadow thee; wherefore also the Holy Thing that is born of thee, shall be called the Son of God (i. 34, 35). And in Matthew: The angel said to Joseph, the bethrothed husband of Mary, in a dream, *That which is begotten in her is of the Holy Spirit . . . and Joseph knew her not, until she had brought forth a Son, and called His name Jesus* (i. 20, 25). That by the Holy Spirit is meant the Divine which proceeds from Jehovah God will be seen in the third chapter of this work. Who does not know that the child has its soul and life from the father, and that the body is from the soul? What therefore is said more plainly than that the Lord had His soul and life from Jehovah God? and because the Divine cannot be divided, that the Divine itself of the Father was His soul and life? Wherefore the Lord so often called Jehovah God His Father, and Jehovah God called Him His Son. What then can be heard more absurd than that the soul of our Lord was from the mother Mary? as both the Roman Catholics and the Reformed at this day dream, not having as yet been awakened by the Word.

83. That any Son born from eternity descended and assumed the Human, utterly falls as erroneous and is dissipated, from the passages in the Word in which Jehovah Himself says that He is the Saviour and the Redeemer, which are the following: *Am not I Jehovah? and there is no God else beside Me; a just God and a Saviour, there is none beside Me* (Isa. xlv. 21, 22). *I am Jehovah, and beside Me there is no Saviour* (xliii. 11). *I Jehovah am thy God, and thou shalt acknowledge no God beside Me, and there is no Saviour beside Me* (Hos. xiii. 4). *That all flesh may know that I Jehovah am thy Saviour and thy Redeemer* (Isa. xlix. 26; lx. 16). *As for our Redeemer, Jehovah Zebaoth is His name* (xlvii. 4). *Their Redeemer is strong; Jehovah Zebaoth is His name* (Jer. l. 34). *Jehovah, my Rock and my Redeemer* (Ps. xix. 14). *Thus said Jehovah, thy Redeemer, the Holy One of Israel, I am Jehovah thy God* (Isa. xlviii. 17;

xliii. 14; xlix. 7). *Thus said Jehovah thy Redeemer, I am Jehovah, that maketh all things, even alone by Myself* (xliv. 24). *Thus said Jehovah, the King of Israel, and His Redeemer, Jehovah Zebaoth, I am the First and the Last, and beside Me there is no God* (xliv. 6). *Thou, Jehovah, art our Father, our Redeemer from everlasting is Thy name* (lxiii. 16). *With everlasting kindness will I have mercy on thee, said Jehovah thy Redeemer* (liv. 8). *Thou hast redeemed me, Jehovah, God of truth* (Ps. xxxi. 5). *Let Israel hope in Jehovah, for with Jehovah is mercy, and with Him is plenteous Redemption, and He will redeem Israel from all his iniquities* (cxxx. 7, 8). *Jehovah God, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv. 5). From these passages and very many others, every man who has eyes, and whose mind has been opened by means of them, can see that God, who is one, descended and became Man for the purpose of accomplishing the work of redemption. Who cannot see this as in the morning light while he attends to these Divine declarations themselves, which have been presented? But those who are in the shade of night, from confirmation in favor of the birth of another God from eternity, and of His descent and redemption, close their eyelids to those Divine declarations, and under them think how they may apply these words to their falsities and pervert them.

84. There are several reasons, which will be disclosed in course in the following pages, why God could not redeem men, that is, deliver them from damnation and hell, except by the assumed Human; for redemption was the subjugation of the hells and the ordering of the heavens, and after this the establishment of a church. These things God by His omnipotence could not effect except by means of the Human; as no one can work unless he has an arm, and His Human is called in the Word the Arm of Jehovah (Isa. xl. 10; liii. 1); and also as no one can attack a fortified city and destroy the shrines of the idols therein, except by means of

armed forces. That in this Divine work God had omnipotence by means of His Human is manifest also from the Word; for otherwise God, who is in what is inmost and purest, could but to no purpose pass to what is outmost, in which are the hells and in which the men of that time were — comparatively as the soul cannot do any thing without a body, or as no one can conquer enemies who do not come into his sight, or whom he cannot approach and reach with any arms, as spears, shields, or muskets. To accomplish the work of redemption without the Human was as impossible for God as for man to subjugate the Indies without transporting soldiers thither by ships; or as it is to make trees grow by merely the heat and light of the sun, without air being created through which the heat and light might pass, and without the creation of the earth, out of which they might be produced; nay, it is as impossible as to cast nets into the air and catch fishes there, instead of in the water; for Jehovah, as He is in Himself, cannot by His omnipotence touch any devil in hell nor any devil upon earth, and curb Him and His fury, and subdue His violence, unless He be in lasts as He is in firsts: He is in lasts in His Human; wherefore, in the Word, He is called the First and the Last, the Alpha and the Omega, the Beginning and the End.

85. II. *Jehovah descended as Divine truth, which is the Word, and yet He did not separate Divine good.* Two things make God's essence, Divine love and Divine wisdom; or what is the same, Divine good and Divine truth. That these two are the essence of God was shown above (n. 36–48). These two in the Word are meant also by Jehovah God; by Jehovah, Divine love or Divine good, and by God, Divine wisdom or Divine truth. This is the reason of the distinction in the Word in various ways, when sometimes only Jehovah is named, and sometimes only God; for where the subject is Divine good, Jehovah is said; and where it is Divine truth, God is named; and where both are meant, Jeho-

vah God is said. That Jehovah God descended as Divine truth, which is the Word, is evident in John, where are these words: *In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him, and without Him was not any thing made that was made. . . . And the Word became flesh, and dwelt among us* (i. 1, 3, 14). By the Word is there meant Divine truth because the Word which is in the church is Divine truth itself; for it was dictated by Jehovah Himself, and what is dictated by Jehovah is purely Divine truth, and can be no other; but because that passed through the heavens even into the world, it became accommodated to angels in heaven and also to men in the world. Hereby there is in the Word a spiritual sense in which Divine truth is in light, and a natural sense in which Divine truth is in shade; therefore Divine truth in this Word is what is meant in John. This appears still further from the fact that the Lord came into the world in order to fulfil all things of the Word as it is so often said that this and that was done by Him, that the Scripture might be fulfilled. Nor is any other than the Divine truth meant by the Messiah or Christ; nor any other by the Son of Man; nor any other by the Comforter, the Holy Spirit, which the Lord sent after His departure. That He presented Himself as that Word in His transfiguration before the three disciples on the mount (Matt. xvii: Mark ix., and Luke ix.), and also before John in the Apocalypse (i. 12–16), will be seen in the chapter concerning the Sacred Scripture. That the Lord in the world was the Divine truth, appears from His own words: *I am the Way, the Truth and the Life* (John xiv. 6); and from these of John, *We know that the Son of God hath come, and given us understanding, that we may know the truth, and we are in the truth, in His Son Jesus Christ: This is the true God and eternal life* (1 John v. 20); and still further by His being called the light, as in these passages: *He was the true light, which lighteth every man that cometh into the world* (John i. 9). *Jesus said, Yet a little while is the light with*

you : walk while ye have the light, lest darkness come upon you ; while ye have light, believe in the light, that ye may be children of light (xii. 35, 36). *I am the light of the world* (ix. 5). Simeon said, *Mine eyes have seen Thy salvation . . . a light to lighten the gentiles* (Luke ii. 30, 32). *This is the judgment, that light is come into the world . . . he that doeth the truth, cometh to the light* (John iii. 19, 21); besides other places. By the light is meant Divine truth.

86. The reason why Jehovah God descended into the world as Divine truth was that He might do the work of redemption; and redemption was the subjugation of the hells, the ordering of the heavens, and, after this, the establishment of a church. To effect these things the Divine good does not avail, but Divine truth from the Divine good. The Divine good, regarded in itself, is as the round hilt of a sword, or as blunt wood, or as a bare bow; but Divine truth from the Divine good is as a sharp sword, and as wood in the form of a spear, and as a bow with arrows, which are serviceable against an enemy. By swords, spears, and bows, in the spiritual sense of the Word, also are meant truths fighting — see the *Apocalypse Revealed* (n. 52, 299, 436), where this is shown; nor could the falsities and evils in which all hell was and always is, be attacked, conquered, and subjugated otherwise than by Divine truth from the Word; nor could the new heaven, which also was then made, be founded, formed, and arranged in order by any other means; nor could the new church upon earth be established by any other means. Moreover, all the strength, all the virtue, and all the power of God, is of Divine truth from the Divine good. This was the reason why Jehovah God descended as Divine truth, which is the Word; therefore it is said in David, *Gird Thy sword upon Thy thigh, O Mighty One, and in Thine honor mount up; ride upon the Word of Truth; Thy right hand will teach Thee wonderful things; Thy weapons are sharp; Thine enemies shall fall under Thee* (Ps. xlv. 3–5). These words are said of the Lord, and of His combats with the hells, and of His victories over them.

87. What good without truth is, and what truth from good is, appears manifestly from man; all his good resides in the will, and all his truth in the understanding; and the will from its good cannot do any thing except by the understanding; it cannot work, it cannot speak, it cannot feel: all its virtue and power is by means of the understanding, consequently by means of truth, for the understanding is the receptacle and habitation of truth. The case is similar with these as with the operation of the heart and lungs in the body; the heart without the respiration of the lungs does not produce any motion or any feeling, but the respiration of the lungs from the heart does both; which is evident in the swooning of persons who are suffocated or who are sunk in water, in whom respiration ceases while the systolic activity of the heart still continues; that such have neither motion nor feeling is known. It is similar with an embryo in the mother's womb. The reason is, that the heart corresponds to the will and its goods, and the lungs to the understanding and its truths. In the spiritual world, the power of truth is most conspicuous. An angel who is in Divine truths from the Lord, though as to the body weak as a child, can yet put to flight, pursue to hell, and thrust into caverns there, a troop of infernal spirits appearing as Anakim and Nephilim, that is, as giants; and when they go out of the caverns, they dare not approach the angel. Those who are in Divine truths from the Lord are in that world as lions, though as to their bodies they have no more strength than sheep. It is similar with men who are in Divine truths from the Lord, when acting against evils and falsities, and so against bands of devils, who regarded in their essence are no other than evils and falsities. There is such strength inherent in Divine truth because God is good itself and truth itself, and He created the universe by Divine truth; and all the laws of order by which He conserves the universe, are truths. Therefore it is said in John that by the Word *all things were made, and without it nothing was made that was made* (i. 3); and in

David, *By the Word of Jehovah were the heavens made, and all the host of them by the breath of His mouth* (Ps. xxxiii. 6).

88. That God, though He descended as Divine truth, still did not separate Divine good, is evident from the conception, of which it is said that the power of the Highest overshadowed Mary (Luke i. 35); and by the power of the Highest is meant Divine good. The same is evident from the passages where He says that the Father is in Him, and He in the Father; that all things of the Father are His; and that the Father and He are one; and from other passages. By the Father is meant the Divine good.

89. III. *God assumed the Human according to His Divine order.* In the section concerning the Divine omnipotence and omniscience, it was shown that God at the creation introduced order into the universe, and into all and every part of it; and that therefore the omnipotence of God, in the universe and in all and every part of it, proceeds and operates according to the laws of His order — of which above in series (from n. 47–74). Now because God descended and because He is order itself, as also was there shown, in order that He might become actually Man, He could not but be conceived, carried in the womb, brought forth, brought up, and successively gain knowledges, and by them be introduced into intelligence and wisdom. Therefore as to the Human He was an infant as an infant, a boy as a boy, and so on; with this difference only, that He accomplished that progress more quickly, more fully, and more perfectly, than others. That He advanced thus progressively according to order, is evident from these words in Luke: *And the child Jesus grew, and waxed strong in spirit . . . and increased in wisdom and stature, and in favor with God and man* (ii. 40, 52). That He did so more quickly, more fully, and more perfectly than others, is manifest from what else is said of Him in the same Evangelist, as that when He was a boy of twelve years, He sat in the temple in the midst of the doctors,

and taught; and all who heard Him were astonished at His understanding and answers (ii. 46, 47; see also chap. iv. 16–22, 32). This was done because the Divine order is that man should prepare himself for the reception of God; and as he prepares himself, so God enters into him as into His habitation and house; and that preparation is made by means of knowledges concerning God and the spiritual things of the church, and thus by intelligence and wisdom; for it is a law of order that as far as man approaches and draws near to God, which he must do altogether as of himself — so far God approaches and draws near to man, and conjoins Himself with him in his interiors. That the Lord proceeded according to this order, even to union with His Father, will be further shown in what follows.

90. They who do not know that the Divine omnipotence proceeds and operates according to order, may hatch out of their fancy many things opposed and contradictory to sound reason, as why God did not assume the Human immediately, without such a progression; why He did not create or compose for Himself a body out of the elements, from the four quarters of the world, and thus exhibit Himself to be seen as God Man, before the Jewish people, nay, before the whole world; or, if He would be born, why He did not infuse into the embryo itself, or into Himself as an infant, all His Divine; or why He did not, after His birth, raise Himself up to the stature of manhood, and at once speak from the Divine wisdom. Such and similar things those may conceive and bring forth who think about the Divine omnipotence without order; and thus they may fill the church with absurdities and trifles, as has been really done: for example, that God could beget a Son from eternity, and cause that a third God should then proceed from Himself and the Son; also that He could be angry with mankind, give them over to destruction, and be willing to be brought back to mercy by His Son, and this by the Son's intercession and the remembrance of His cross; and moreover that He could put into

man the righteousness of His Son, and insert it in his heart, like the simple substance of Wolfius, in which, as that author himself says, are all things of the Son's merit, but that it cannot be divided, since if it be divided it falls to nothing; and moreover that He can as by a papal bull remit sins to whomsoever He will, or purify the most impious one from his dark evils, and thus make one who is black as a devil white as an angel of light, without man's moving himself any more than a stone, or while he stands still as a statue or as an idol; beside many other insane notions, which those who maintain the Divine power to be absolute, without knowledge or acknowledgment of any order, may scatter abroad as a winnower scatters chaff into the air. In spiritual things, which are of heaven and the church, and thence of eternal life, these may wander from Divine truths, as a blind man in the woods, who now falls upon stones, now dashes his forehead against a tree, now entangles his hair in its branches.

91. Divine miracles also have been done according to Divine order, but according to the order of the influx of the spiritual world into the natural; concerning which order no one has hitherto known any thing, because no one has known any thing of the spiritual world. But what that order is will be made manifest in its time, when we treat of Divine Miracles, and of Magical Miracles.

92. IV. *The Human, by which God sent Himself into the world, is the Son of God.* The Lord frequently said that the Father sent Him into the world, and that He was sent by the Father (as Matt. x. 40; xv. 24: John iii. 17, 34; v. 23, 24, 36–38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 28, 29; viii. 16, 18, 29, 42; ix. 4; and in many other places); and this He says because by being sent into the world is meant to descend and come among men; and this was done through the Human, which He assumed by means of the virgin Mary; and also the Human is actually the Son of God, because it was conceived of Jehovah God as a Father (according to Luke

i. 32, 35). He is called the Son of God, the Son of Man, and the Son of Mary; and by the Son of God is meant Jehovah God in His Human; by the Son of Man, the Lord as to the Word; and by the Son of Mary, properly the human which He assumed. That by the Son of God and by the Son of Man those two things are meant will be shown in what follows. That by the son of Mary is meant the merely human, is very manifest from the generation of men, that the soul is from the father and the body from the mother; for the soul is in the seed of the father, and it is clothed with a body in the mother; or, what is the same, all the spiritual that man has is from the father, and all the material is from the mother. As to the Lord, the Divine which He had was from Jehovah, the Father, and the human was from the mother; these two united are the Son of God. That it is so, is clearly evident from the nativity of the Lord, of which this is written in Luke: The angel Gabriel said to Mary, *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore the Holy Thing that is born of thee shall be called the Son of God* (i. 35). The Lord called Himself sent by the Father, also for the reason that by sent is signified the same as by angel; for angel, in the original language, is sent. Thus it is said in Isaiah, *The angel of the presence of Jehovah delivered them; in His love and in His pity He redeemed them* (lxiii. 9); and in Malachi, *The Lord, whom ye seek, shall suddenly come to His temple, even the angel of the covenant, whom ye delight in* (iii. 1) — besides other places. That the Divine Trinity, God the Father, the Son, and the Holy Spirit, is in the Lord, and that the Father in Him is the Divine from which He is, the Son the Divine Human, and the Holy Spirit the Divine proceeding, will be seen in the third chapter of this work, where the subject is the Divine Trinity.

93. Since it was said to Mary by the angel Gabriel, *The Holy Thing which shall be born of thee shall be called the Son of God*, passages shall be adduced from the Word to show that the Lord as to the Human is called the Holy One of

Israel, which are these: *I was seeing in visions; lo, a Watcher and a Holy One descending from heaven* (Dan. iv. 10, 13). *God came from Teman, and the Holy One from mount Paran* (Hab. iii. 3). *I Jehovah, the Holy One, the Maker of Israel, your Holy One* (Isa. xliii. 11, 14, 15). *Thus said Jehovah, the Redeemer of Israel, His Holy One* (xlix. 7). *I Jehovah thy God, the Holy One of Israel, thy Saviour* (xliii. 3). *As for our Redeemer, Jehovah Zebaoth is His name, the Holy One of Israel* (xlvii. 4). *Thus saith Jehovah your Redeemer, the Holy One of Israel* (xliii. 14; xlviii. 17). *Jehovah Zebaoth is His name, and thy Redeemer, the Holy One of Israel* (liv. 5). *They tempted God and limited the Holy One of Israel* (Ps. lxxviii. 41). *They have forsaken Jehovah and have provoked the Holy One of Israel* (Isa. i. 4). *They said, Cause the Holy One of Israel to cease from before us; wherefore, thus said the Holy One of Israel* (xxx. 11, 12). *Who say, Let Him hasten His work, that we may see, and let the counsel of the Holy One of Israel draw nigh and come* (v. 19). *In that day they shall stay upon Jehovah, the Holy One of Israel, in truth* (x. 20). *Cry out and sing aloud, O daughter of Zion, because great is the Holy One of Israel in the midst of thee* (xii. 6). *Thus saith the God of Israel; At that day His eyes shall look to the Holy One of Israel* (xvii. 7). *The poor among men shall rejoice in the Holy One of Israel* (xxix. 19; xli. 16). *Their land was filled with sin against the Holy One of Israel* (Jer. li. 5)—see also Isaiah (lv. 5; lx. 9) and other places. By *the Holy One of Israel* is meant the Lord as to the Divine Human; for the angel said to Mary, *The Holy Thing which shall be born of thee shall be called the Son of God* (Luke i. 35). That *Jehovah* and *the Holy One of Israel* are one, though named as if distinct, may be evident from the passages also here adduced to show that Jehovah is that Holy One of Israel. That the Lord is called the God of Israel, is evident also from very many passages as Isa. xvii. 6; xxi. 10, 17; xxiv. 15; xxix. 23: Jer. vii. 3; ix. 15; xi. 3; xiii. 12; xvi. 9; xix. 3, 15; xxiii. 2; xxiv. 5;

xxv. 15, 27; xxix. 4, 8, 21, 25; xxx. 2; xxxi. 23; xxxii. 14, 15, 36; xxxiii. 4; xxxiv. 2, 13; xxxv. 13, 17–19; xxxvii. 7; xxxviii. 17; xxxix. 16; xlii. 9, 15, 18; xliii. 10; xliv. 2, 7, 11, 25; xlviii. 1; l. 18; li. 33: Ezek. viii. 4; ix. 3; x. 19, 20; xi. 22; xliii. 2; xliv. 2: Zeph. ii. 9: Ps. xli. 13; lix. 5; lxviii. 8.

94. In Christian churches at the present time it is common to call the Lord our Saviour the Son of Mary, and rarely the Son of God unless they then mean a Son of God born from eternity. The reason of this is that the Roman Catholics have sanctified Mary the mother above the others, and have exalted her as a goddess or queen over all their saints; and yet the Lord when He glorified His Human put off all from His mother, and put on all from the Father, as will be fully demonstrated in the following parts of this work. From this common saying in the mouth of all, that He is called the Son of Mary, many enormities have flowed into the church, especially with those who have not admitted into their judgment what is said in the Word concerning the Lord, as that the Father and He are one; that He is in the Father, and the Father in Him; that all things of the Father are His; that He called Jehovah His Father, and Jehovah the Father called Him His Son. The enormities which have flowed into the church from their calling Him the Son of Mary and not the Son of God, are that concerning the Lord the idea of Divinity is lost, and with this, all that is said in the Word about Him as the Son of God; then that through that enter Judaism, Arianism, Socinianism, Calvinism such as it was in the beginning, and at length Naturalism, and with this the delirium that He was the son of Mary by Joseph, and also that He had His soul from the mother, and hence that He is called the Son of God when He is not. Let every one, clergyman as well as layman, question himself whether he has conceived and cherishes any other idea concerning the Lord, as the Son of Mary, than as of a mere man. Since such an idea began already to prevail among Christians in

the third century, when the Arians arose, therefore the council of Nice, to vindicate the Divinity of the Lord, asserted a Son of God born from eternity; but by this fiction the Human of the Lord was indeed elevated then, and with many also at this day it is elevated, to the Divine; but not with those who by the hypostatic union understand a union as between two, of whom one is above and the other is below. But what else results from this than that the whole Christian Church perishes, which was founded solely upon the worship of Jehovah in the Human, consequently upon God Man? That no one can see the Father, nor know Him, nor come to Him, nor believe in Him, unless through His Human, the Lord declares in many passages. If this is not done, all the noble seed of the church is turned into ignoble seed; the seed of the olive into the seed of the pine; the seed of the orange, the lemon, the apple, and the pear, into the seed of the willow, the elm, the linden, and the oak; the vine into the rush of the bog; the wheat and barley into chaff; nay, all spiritual food becomes as the dust which serpents eat; for in man spiritual light becomes natural, and at length corporeal sensual, which viewed in itself is delusive light; nay, man then becomes as a bird, which, while it flies on high, with its wings clipped falls to the earth, where walking, it sees no more around it than what lies before its feet; and then of the spiritual things of the church, which must be for eternal life, he thinks no otherwise than a soothsayer. These things take place when man regards the Lord God, the Redeemer and Saviour, as the mere son of Mary, thus as a mere man.

95. V. *The Lord, by the acts of redemption, made Himself righteousness.* That the Lord alone had merit and righteousness by the obedience which He yielded in the world to God the Father, and especially by the passion of the cross, is said and believed at this day in Christian churches; but it has been supposed that the passion of the cross was the

very act of redemption, when yet that was not the act of redemption, but the act of the glorification of His Human, of which we shall treat in the following article, concerning Redemption. The acts of redemption by which the Lord made Himself righteousness, were that He executed a final judgment, which took place in the spiritual world, and then separated the evil from the good, and the goats from the sheep, and expelled from heaven those who made one with the beasts of the dragon, and of the worthy He founded a new heaven, and of the unworthy a hell, and successively reduced all things in both to order; and moreover established a new church. These acts were the acts of redemption, by which the Lord made Himself righteousness; for righteousness is doing all things according to Divine order; and reducing to order those things which have fallen out of order; since righteousness is Divine order itself. Those things are meant by these words of the Lord: *It becometh Me to fulfil all righteousness* (Matt. iii. 15); and by these in the Old Testament: *Behold the days come, when I shall raise unto David a righteous branch, who shall reign King, and do righteousness in the earth, and this is His name, Jehovah our righteousness* (Jer. xxiii. 5, 6; xxxiii. 15, 16). *I speak in righteousness, mighty to save* (Isa. lxiii. 1). *He shall sit upon the throne of David, to establish it in judgment and righteousness* (ix. 7). *Zion shall be redeemed . . . in righteousness* (i. 27).

96. The men of our time who bear rule in the church describe the righteousness of the Lord quite differently; and also by inscribing it upon man they make their faith saving; when yet the truth is that the righteousness of the Lord, because it is such and is hence, and in itself purely Divine, cannot be conjoined to any man, and thus cannot produce any salvation, any more than the Divine life, which is Divine love and Divine wisdom. The Lord enters with these into every man; but unless man lives according to order, that life is in him, indeed, but contributes nothing at all to his salva-

tion; it only gives the faculty of understanding truth and of doing good. To live according to Divine order is to live according to the commandments of God; and when man so lives and does, then he procures for himself righteousness; not the righteousness of the Lord's redemption, but the Lord Himself as righteousness. These are they who are meant by these words: *Unless your righteousness shall exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of the heavens* (Matt. v. 20). *Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of the heavens* (v. 10). *In the consummation of the age, the angels will go forth, and separate the wicked from the midst of the righteous* (xiii. 49); besides other places. By the righteous in the Word are meant those who have lived according to Divine order, since Divine order is righteous. Righteousness itself, which the Lord became by the acts of redemption, cannot be ascribed to man, inscribed upon him, adapted and conjoined to him, otherwise than as light to the eye, sound to the ear, will to the muscles of one acting, thought to the lips of one speaking, air to the lungs of one breathing, heat to the blood, and so on; that these flow in and adjoin themselves, and also conjoin themselves, every one perceives from himself. But righteousness is acquired so far as man exercises righteousness; and he exercises righteousness as far as he acts with his neighbor from the love of what is just and true; in the good itself or in the use itself which he does, righteousness dwells; for the Lord says, that every tree is known by its fruit. Who does not have knowledge of another by his works, if he attends to them, with reference to the end and purpose of the will, and the cause and intention from which they are done? All angels attend to these things, and also all wise men in our world. In general, every shrub and plant is known from its flower and seed, and from its use; every metal, from its goodness; every stone, from its quality; every field, every kind of food, every animal of the earth, and every bird of the heaven, from their quality: why not man?

But as to the quality of man's works, whence it is, will be disclosed in the chapter concerning Faith.

97. VI. *The Lord, by the same acts, united Himself to the Father, and the Father Himself to Him also according to Divine order.* That the union was effected by the acts of redemption is because the Lord wrought them from His Human; and as He wrought, so the Divine, which is meant by the Father, came nearer, assisted, and cooperated, and at length They so conjoined Themselves that They were not two, but one; and this union is glorification, of which in the following pages.

98. That the Father and the Son, that is, the Divine and the Human in the Lord, are united as soul and body, is indeed according to the faith of the church at this day, and also according to the Word; but still scarce five in a hundred or fifty in a thousand know it. This is because of the doctrine of justification by faith alone, which most of the clergy, who seek the reputation of learning for the sake of honors and riches, embrace with all zeal, until at this day that doctrine gets complete possession of their minds; and because this has intoxicated their thoughts, like the spirit of wine called alcohol, therefore as if intoxicated they have not seen this most essential thing of the church, that Jehovah God descended and assumed the Human; when yet solely by this union is given to man conjunction with God, and by conjunction salvation. That salvation depends on the knowledge and acknowledgment of God, may be evident to every one who considers that God is the all in all of heaven, and thence the all in all of the church; consequently, the all in all of theology. But first it shall here be shown that the union of the Father and the Son, or of the Divine and the Human in the Lord, is as the union of soul and body; and afterward that this union is reciprocal. That the union is as of the soul and the body is established in the Athanasian creed, which is received in all the Christian world as the doctrine

concerning God. There we read these words: *Our Lord Jesus Christ is God and Man; and although He be God and Man, still there are not two, but there is one Christ: He is one, because the Divine took the Human to itself; yea, He is altogether one, and He is one person; for as the soul and body is one man, so God and Man is one Christ.* Here however it is meant that there is such a union of a Son of God from eternity with the Son born in time; but because God is one and not three, when by that union is meant union with the one God from eternity, the doctrine agrees with the Word. In the Word we read that He was conceived of Jehovah the Father (Luke i. 34, 35), whence was His soul and life; wherefore He says that He and the Father are one (John x. 30); that He who seeth and knoweth Him, seeth and knoweth the Father (xiv. 9). He says, *If ye had known Me, ye should have known My Father also* (viii. 19); *He that receiveth Me receiveth Him that sent Me* (xiii. 20); also that He is in the bosom of the Father (i. 18); and that all things whatsoever the Father hath are His (xvi. 15). He is called the Father of eternity (Isa. ix. 6); and it is said that He hath power over all flesh (John xvii. 2); and all power in heaven and in earth (Matt. xxviii. 18). From these and other passages in the Word it may be clearly seen that the union of the Father and Himself is as of the soul and the body; accordingly in the Old Testament He is often named Jehovah, Jehovah Zebaoth, and Jehovah the Redeemer; see above (n. 83).

99. That the union is reciprocal is very evident from these passages in the Word: *Philip, believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father, and the Father in Me* (John xiv. 10, 11); *That ye may know and believe that the Father is in Me, and I in the Father* (x. 38); *That they all may be one, as Thou, Father, art in Me, and I in Thee* (xvii. 21); *Father, all Mine are Thine, and Thine are Mine* (xvii. 10). The union is reciprocal, because no union or conjunction between two is given, unless on the part of each they accede one to the other: all

conjunction in the whole heaven, in the whole world, and in the whole of man, is from no other source than the reciprocal accession of one to another, when they both will one thing; hence come homogeneity, sympathy, unanimity, and concord in every part of each. Such is the reciprocal conjunction of soul and body with every man; such is the conjunction of the spirit of man with the organs of sensation and motion in his body; such is the conjunction of heart and lungs; such is the conjunction of will and understanding; such is the conjunction of all the members and viscera in themselves and with one another in man; such is the conjunction of minds, among all those who inwardly love each other, for it is inscribed on all love and friendship, since love wishes to love and to be loved. There is a reciprocal conjunction of all things in the world that are closely conjoined to each other; such is the conjunction of the heat of the sun with the heat of wood and of stone; of the vital heat with the heat of all the fibres in animals; such is that of the soil with the root, through the root with the tree, and through the tree with the fruit; such is that of the magnet with iron, and so on. Unless conjunction be effected reciprocally and mutually by the accession of one to another, only an external conjunction and not an internal is effected; and this in time is mutually dissolved by them, and sometimes so that they no longer recognize each other.

100. Now because there is no conjunction which is conjunction unless it be effected mutually and reciprocally, therefore the conjunction of the Lord and man is not different, as is very manifest from these passages: *He that eateth My flesh, and drinketh My blood, dwelleth in Me and I in Him* (John vi. 56). *Abide in Me, and I in you: he that abideth in Me, and I in him, bringeth forth much fruit* (xv. 4, 5). *Whosoever openeth the door, I will come in to him, and will sup with him, and he with Me* (Apoc. iii. 20); besides other places. This conjunction is effected by man's going to the Lord, and the Lord to him; for it is a fixed and

immutable law, that as far as man goes to the Lord so far the Lord goes to man: but more will be seen on this subject in the chapters concerning Charity and Faith.

101. VII. *Thus God became Man, and Man God, in one Person.* That Jehovah God became Man, and Man God, in one Person, follows as a conclusion from all the preceding articles of this chapter, particularly from these two; that Jehovah, the Creator of the universe, descended and assumed the Human, that He might redeem and save men (n. 82–84); and that the Lord by the acts of redemption united Himself to the Father, and the Father united Himself to Him, thus reciprocally and mutually (n. 97–100). From that reciprocal union it is very manifest that God became Man, and Man God, in one Person. The same also follows as a consequence of the union of both, that it is as of the soul and body. That this is according to the faith of the church at this day, from the creed of Athanasius, may be seen above (n. 98); also according to the faith of the evangelical Protestants, in their chief book of orthodoxy, which is called the *Formula Concordiæ*, where it is firmly established both from the Sacred Scripture and from the fathers, and also by rational arguments, that the human nature of Christ is exalted to Divine majesty, omnipotence, and omnipresence; and that in Christ, Man is God and God Man (*Formula Concordiæ*, pp. 607, 765). Moreover in this chapter it has been proved that Jehovah God as to His Human is called in the Word, Jehovah, Jehovah God, Jehovah Zebaoth, and also the God of Israel; wherefore Paul says that *In Jesus Christ dwelleth all the fulness of the Godhead bodily* (Col. ii. 9); and John says that *Jesus Christ, the Son of God, is the true God and eternal life* (1 John v. 20). That by the Son of God is properly meant His Human, may be seen above (n. 92, etc.). And moreover, Jehovah God calls both Himself and Him Lord; for we read, *The Lord said unto my Lord, Sit Thou at My right hand* (Ps. cx. 1); and in Isaiah: *Unto us*

a Child is born, unto us a Son is given, whose name is God, the Father of eternity (ix. 6). By Son, also, is meant the Lord as to the Human, in David: *I will declare the decree, Jehovah said, Thou art My Son; to-day I have begotten Thee. . . . Kiss the Son, lest He be angry, and ye perish in the way* (Ps. ii. 7, 12). Here a Son from eternity is not meant, but the Son born in the world; for it is prophetical of the Lord, who was to come: therefore it is called the decree, which Jehovah declared to David; and in the same Psalm it is written, in the previous verse, *I have anointed my King upon Zion* (v. 6); and in the following, *I will give to Him the nations for an inheritance* (v. 8); therefore *to-day*, there, is not from eternity, but in time, for with Jehovah the future is present.

102. It is believed that the Lord as to the Human both was and is the son of Mary; but in this the Christian world is under a delusion. That He was the son of Mary is true, but that He is so still is not true; for by the acts of redemption He put off the human from the mother, and put on a Human from the Father; hence it is, that the Human of the Lord is Divine, and that in Him God is Man and Man God. That He put off the human from the mother, and put on a Human from the Father, which is the Divine Human, may be seen from this, that He nowhere called Mary His mother, as may be evident from these passages: *The mother of Jesus said to Him, They have no wine. Jesus said to her, Woman, what is there to Me and to thee? My hour is not yet come* (John ii. 3, 4). And in another place: Jesus from the cross, seeing *His mother, and the disciple standing by, whom He loved, saith unto His mother, Woman, behold thy Son! Then saith He to the disciple, Behold thy mother* (xix. 26, 27). And once He did not acknowledge her: It was told Jesus by some, *Thy mother and Thy brethren stand without, desiring to see Thee. Jesus, answering, said, My mother and My brethren are these which hear the Word of God, and do it* (Luke viii. 20, 21: Matt. xii. 46–50: Mark iii. 31–35). Thus the

Lord did not call her Mother, but Woman, and gave her to John for a mother; in other places she is called His mother, but not by His own mouth. This also is confirmed by this, that He did not acknowledge Himself to be the son of David; for it is read in the Evangelists, Jesus asked the Pharisees, saying, *What think ye of Christ? Whose son is He? They say unto Him, David's. He saith unto them, How, then, doth David, in the Spirit, call Him his Lord, saying, The Lord said to my Lord, Sit on My right hand, until I make Thine enemies Thy footstool. If David then call Him Lord, how is He his Son? And no man was able to answer Him a word* (Matt. xxii. 42–45: Mark. xii. 35–37: Luke xx. 41–44: Ps. cx. 1). To the above I will add this that is new: It was once given me to speak with Mary the mother. She at the time passed by and was seen in heaven over my head, in white raiment as of silk; and then, tarrying a little, she said that she was the mother of the Lord, as He was born of her; but that when He became God, He put off all the human which He had from her, and therefore she adores Him as her God, and that she is unwilling that any one should account Him her son, because in Him all is Divine. From these things this truth now shines forth, that thus Jehovah is Man, as in firsts, also in lasts, according to these words: *I am the Alpha and the Omega, the Beginning and the End, He who is, and who was, and who is to come, the Almighty* (Apoc. i. 8, 11). John, when he saw the Son of Man in the midst of the seven candlesticks, fell at His feet as dead; but He laid His right hand upon him, saying, *I am the First and the Last* (Apoc. i. 13, 17; xxi. 6). *Behold, I come quickly, that I may give to every one according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last* (xxii. 12, 13). And in Isaiah: *Thus said Jehovah, the King of Israel, and his Redeemer, Jehovah Zebaoth, I am the First and I am the Last* (xliv. 6; xlviii. 12).

103. To the above I will add this arcanum. The soul which is from the father is the man himself, and the body

which is from the mother is not the man in itself, but is from him. The body is only a covering of the soul, composed of such things as are of the natural world; but the soul is of such things as are in the spiritual world. Every man, after death, lays down the natural which he had from the mother, and retains the spiritual which he had from the father, together with a kind of border from the purest things of nature, around it; but this border is with those who come into heaven below, and the spiritual above; but the border with those who come into hell is above, and the spiritual below. Hence a man-angel speaks from heaven, thus what is good and true; but a man-devil speaks from hell while speaking from his heart, and from heaven while speaking from his mouth: this he does abroad, but that at home. Since the soul of man is the very man, and is spiritual from its origin, it is plain whence it is that the mind, the disposition, the inclination, and the affection of the father's love dwell in offspring after offspring, and return and show themselves plainly from generation to generation. It is from this cause that many families, even nations, are recognized from their first father; there is the common image in the face of each descendant, which shows itself; and this image is not changed except by the spiritual things of the church. The reason that the common image of Jacob and Judah still remains in their posterity, and that by it they may be distinguished from others, is, that they have hitherto adhered firmly to their religion; for in the seed from which every one is conceived, there is a graft or offset of the father's soul, in its fulness, within a certain envelope of elements from nature. By these its body is formed in the womb of the mother, which may grow into the likeness of the father, or into the likeness of the mother, the father's image still remaining within it, and continually endeavoring to put itself forth; therefore, if it cannot do this in the first descendant, it effects it in others who follow. The reason why the image of the father is in its fulness in the seed, is as already said, that the soul is spiritual from its origin, and

what is spiritual has nothing in common with space; so it is like itself in little compass as in great. With respect to the Lord, He while in the world by the acts of redemption put off the human from the mother, and put on a Human from the Father, which is the Divine Human; hence it is that in Him Man is God, and God Man.

104. VIII. *The progress to union was the state of His exinanition, and the union itself is the state of His glorification.* That the Lord, while He was in the world, was in two states, which are called states of exinanition and of glorification, is known in the church; the former state, which was that of exinanition, is described in many passages in the Word, especially in the Psalms of David, and also in the prophets, and particularly in Isaiah (liii.), where it is said, that *He poured out His soul unto death* (v. 12). This same state was the state of His humiliation before the Father, for in it He prays to the Father and says that He does His will, and ascribes to the Father all that He has done or said. That He prayed to the Father is evident from many passages (Matt. xxvi. 39, 44: Mark i. 35; vi. 46; xiv. 32–39: Luke v. 16; vi. 12; xxii. 41–44: John xvii. 9, 15, 20); and that He did the will of the Father (John iv. 34; v. 30); and that He ascribed to the Father all that He did and said (John viii. 26–29; xii. 49, 50; xiv. 10). Yea, upon the cross He cried out, *My God, My God, why hast Thou forsaken Me?* (Matt. xxvii. 46: Mark xv. 34.) Moreover, without this state He could not have been crucified. The state of glorification is also the state of union. He was in this state when He was transfigured before His three disciples, and when He did miracles, and whenever He said that the Father and He were one; that the Father was in Him, and He in the Father; that all things of the Father were His; and when the union was full, that He had power over all flesh (John xvii. 2); and all power in heaven and in earth (Matt. xxviii. 18); and more to the same effect.

105. The reason that the Lord had those two states of exinanition and glorification, was, that there is no other possible way of progressing to union, since it is according to the Divine order, which is unchangeable. The Divine order is, that man should dispose himself for the reception of God, and prepare himself as a receptacle and habitation into which God may enter and dwell as in His temple. Man must do this from himself, but still acknowledge that it is from God; he must acknowledge this, because he does not feel the presence and operation of God, though God being intimately present operates in man all the good of love and all the truth of faith. According to this order every man proceeds and must proceed, that from being natural he may become spiritual. In like manner the Lord, that He might make His natural human Divine: it is from this cause that He prayed to the Father, that He did His will, that all He did and said He attributed to Him, and that upon the cross He said, *My God, My God, why forsakest Thou Me?* For in this state God appears absent; but after this state comes another which is a state of conjunction with God. In this man acts in like manner as before, but now from God; nor has he now need in like manner as before to ascribe to God all the good which he wills and does, and all the truth which he thinks and speaks, because this is inscribed upon his heart, and thereby is inwardly in all his actions and speech. In like manner the Lord united Himself to His Father, and the Father united Himself to Him; in a word, the Lord glorified His Human, that is, made it Divine, in the same manner in which He regenerates man, that is, makes him spiritual.

That every man who from natural becomes spiritual undergoes two states, and that through the first he passes into the other, and thus from the world to heaven, will be fully shown in the chapters concerning Free-will, Charity and Faith, and Reformation and Regeneration; here needs only to be said that in the first state, which is called the state of reformation, man is in full liberty of acting according to the

rational of his understanding; and that in the second, which is the state of regeneration, he is also in similar liberty; but that he then wills and acts, and thinks and speaks, from a new love and a new intelligence which are from the Lord. For in the first state the understanding acts the first part, and the will the second; in the other the will acts the first, and the understanding the second; but still, the understanding acts from the will, and not the will through the understanding. The conjunction of good and truth, of charity and faith, and of the internal and the external man, is not effected otherwise.

106. Those two states are represented by various things in the universe. The reason is, that they are according to Divine order, and Divine order fills all things and every thing, even to each minutest particular in the universe. The first state is represented with every man by the state of his infancy and childhood, even to puberty, youth, and early manhood, which is the state of his humiliation before his parents, and then of obedience and also of instruction from masters and ministers. But the other state is represented by the state of the same person when he becomes his own master, and freely exercises his own will and understanding, in which state he has control in his own house. The first state is also represented by the state of a prince, the son of a king or of a duke, before he becomes king or duke; in like manner by the state of every citizen before he becomes a magistrate; of every subject before he discharges any office; of every student who is preparing for the ministry before he becomes a priest; and of the priest before he becomes a pastor; and then of the pastor before he becomes a primate; also of every maiden before she becomes a wife, and of every maid-servant before she becomes a mistress; in general, of every clerk before he becomes a merchant, of every soldier before he becomes an officer, of every servant before he becomes a master. The first of these states is a state of servitude; the other is that of one's own will and the understanding therefrom

Those two states are represented also by various things in the animal kingdom: the first by beasts and birds as long as they are with their parents, which they then follow constantly, and are nourished and led by them; and the other state when they leave them and take care of themselves: in like manner by worms; the first state while they crawl and feed upon leaves, the second when they cast off their skins and become butterflies. Those two states are represented also in the subjects of the vegetable kingdom: the first when the plant springs up from the seed and displays branches, buds, and leaves; the other, when it bears fruit, and produces new seeds; this may be likened to the conjunction of good and truth, since all things of a tree correspond to truths, and the fruit to goods. But the man who stops in the first state, and does not enter the second, is like a tree which bears only leaves and not fruit, of which it is said in the Word that it is to be rooted up, and cast into the fire (Matt. vii. 19: Luke iii. 9; xiii. 6–9: John xv. 5, 6). And he is like a slave that is not willing to be free, in regard to whom it was commanded that He should be brought to the door, or to the door-post, and his ear should be bored through with an awl (Exod. xxi. 6). Servants are those who are not conjoined to the Lord, but the free are those who are conjoined to Him; for the Lord says, *If the Son maketh you free, ye are truly free* (John viii. 36).

107. IX. *Hereafter no one from among Christians comes into heaven, unless he believes in the Lord God the Saviour, and goes to Him alone.* We read in Isaiah: *Behold I create a new heaven and a new earth, and the former shall not be remembered, nor come into mind . . . and behold, I create Jerusalem a rejoicing, and her people a joy* (lxv. 17, 18). And in the Apocalypse: *I saw a new heaven and a new earth . . . and I saw the holy city Jerusalem coming down from God out of heaven, prepared as a bride for her husband . . . and He that sat upon the throne said, Behold, I make all things*

new (xxi. 1, 2, 5). And it is often said that no others will enter into heaven, than those who are written in the Lamb's book of life (Apoc. xiii. 8; xvii. 8; xx. 12, 15; xxi. 27). By heaven is not there meant the heaven which is visible to our eyes, but the angelic heaven; by Jerusalem, not any city from heaven, but the church which will descend out of that heaven from the Lord; and by the Lamb's book of life, not any book written in heaven which will be opened, but the Word which is from the Lord and concerning Him. That Jehovah God, who is called the Creator and Father, descended and assumed the Human, in order that He may be approached, and that there may be conjunction with Him, has been proved, confirmed, and established in the preceding articles of this chapter. For who that draws near to a man goes to his soul? and who can do so? But he goes to the man himself, whom he sees face to face, and with whom he speaks mouth to mouth. The case is similar with God the Father and the Son, for God the Father is in the Son, as the soul in its body. That there must be belief in the Lord God the Saviour is evident from these passages in the Word: *God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him may not perish, but have eternal life* (John iii. 15, 16). *He that believeth in the Son is not judged, but he that believeth not is judged already, because he hath not believed in the name of the only-begotten Son of God* (iii. 18). *He that believeth in the Son hath eternal life, but he that believeth not the Son shall not see life, but the wrath of God shall abide on him* (iii. 36). *The bread of God is He that cometh down from heaven, and giveth life to the world . . . he that cometh to Me shall never hunger, and he that believeth in Me shall never thirst* (vi. 33, 35). *This is the will of Him that sent Me, that every one that seeth the Son, and believeth in Him, may have eternal life; and I will raise him up at the last day* (vi. 40). They said to Jesus, *What shall we do that we may work the works of God? Jesus answered, This is the work of God, that ye believe in Him whom He hath sent* (vi.

28, 29). *Verily I say unto you, he that believeth in Me hath eternal life* (vi. 47). *Jesus cried, saying, If any man thirst, let him come unto Me and drink; he that believeth in Me, out of his belly shall flow rivers of living water* (vii. 37, 38). *If ye believe not that I am, ye shall die in your sins* (viii. 24). *Jesus said, I am the resurrection and the life; he that believeth in Me, though he die, yet shall he live; but every one that liveth in Me, and believeth in Me, shall never die* (xi. 25, 26). *Jesus said, I am come a Light into the world, that whosoever believeth in Me may not abide in darkness* (xii. 46; viii. 12). *As long as ye have light, believe in the light, that ye may be children of the light* (xii. 36). Also that they should abide in the Lord, and the Lord in them (xiv. 20; xv. 1–5; xvii. 23); which is done by faith. Paul testified, both to the Jews and to the Greeks, repentance toward God, and faith in our Lord Jesus Christ (Acts xx. 21). *I am the way, and the truth, and the life; no man cometh to the Father but by Me* (John xiv. 6). That he who believes in the Son believes in the Father since, as above said, the Father is in Him, as the soul in the body, is evident from these passages: *If ye had known Me, ye would have known my Father also* (John viii. 19; xiv. 7). *He that seeth Me, seeth Him that sent Me* (xii. 45). *He that receiveth Me, receiveth Him that sent Me* (xiii. 20). The reason is, that no one can see the Father and live (Exod. xxxiii. 20). Wherefore the Lord says, *No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath manifested Him* (John i. 18). *No man hath seen the Father, but He that is of God, He hath seen the Father* (vi. 46). *Ye have neither heard the voice of the Father at any time, nor seen His shape* (v. 37). But those who do not know any thing about the Lord, as most who live in the two divisions of the world, Asia and Africa, and also in the Indies, if they believe in one God, and live according to the precepts of their religion, are saved on account of their faith and life. For imputation is to those who know, and not to those who know not, as it is not to the

blind when they stumble; for the Lord says, *If ye were blind ye would not have sin; but now ye say that ye see, therefore your sin remaineth* (John ix. 41).

108. To confirm this further, I will relate what I know, because I have seen and therefore can testify, as follows. The Lord at this day is forming a new angelic heaven, and it is being formed from those who believe in the Lord God the Saviour and go immediately to Him, while others are rejected. If therefore any one hereafter comes from Christendom into the spiritual world, into which every man comes after death, and does not believe in the Lord and go to Him alone, and then is not able to receive this faith because he has lived wickedly or has confirmed himself in falsities, he is repelled at his first approach to heaven, and his face is then averted from it, and turned toward the lower earth; whither he also goes and conjoins himself with those there who are meant in the Apocalypse by the dragon and the false prophet. Every man also in Christian lands who does not believe in the Lord, is not hereafter heard with acceptance; his prayers are in heaven like unpleasant odors, and like exhalations from diseased lungs; and if it is thought that his prayer is like the perfume of incense, still it does not ascend to the angelic heaven otherwise than as the smoke of a fire, which is driven back by a whirlwind down into his eyes, or as the fumes from a censer under a monk's cloak. So is it henceforth with all piety which is determined to a divided Trinity, and not to one conjoined. To show that the Divine Trinity is conjoined in the Lord is the principal object of this work. Here I will add this news that some months since, the twelve apostles were called together by the Lord, and sent forth into all the spiritual world, as before into the natural world, with the command that they should preach this gospel; and then every apostle had his province assigned him; which command, also, they are executing with all zeal and industry. But of this subject we shall treat particularly in the last chapter of this work, where we shall speak concern-

ing The Consummation of the Age, The Coming of the Lord, and The New Church.

109. *A Corollary.* All the churches which had been before the coming of the Lord were representative churches, which could not see Divine truths unless in shade; but after the coming of the Lord into the world, a church was instituted by Him which saw, or rather was able to see, Divine truths in light. The difference is like that between evening and morning; the state of the church before the coming of the Lord is also called evening in the Word, and the state of the church after His coming is called morning. The Lord before His coming into the world was indeed present with the men of the church, but mediately through angels who represented Him; but since His coming He is present with the men of the church immediately; for in the world He put on also the Divine natural, in which He is present with men. The glorification of the Lord is the glorification of His Human which He assumed in the world, and the glorified Human of the Lord is the Divine Natural. That it is so is evident from this, that the Lord rose from the sepulchre with His whole Body which He had in the world; nor did He leave any thing in the sepulchre; consequently, that He took thence with Him the Human Natural itself, from the firsts to the lasts of it; wherefore He said to the disciples after the resurrection, when they supposed that they saw a spirit, *Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones as ye see Me have* (Luke xxiv. 37, 39). From this it is manifest that His natural body by glorification was made Divine. Wherefore Paul says that *In Christ dwelleth all the fulness of the Godhead bodily* (Col. ii. 9); and John, that *The Son of God, Jesus Christ, is the true God* (1 Epistle v. 20). Hence the angels know that the Lord alone, in the whole spiritual world, is fully MAN.

It is known in the church that all the worship with the nation of Israel and Judah was merely external, and that it

shadowed forth the internal worship which the Lord opened; and thus that worship before the coming of the Lord consisted in types and figures, which represented true worship in its just effigy. The Lord Himself, indeed, was seen by the ancients; for He said to the Jews, *Your father Abraham rejoiced to see My day, and he saw it and was glad . . . I say unto you, before Abraham was, I was* (John viii. 56, 58). But because the Lord then was represented only, which was effected through angels, therefore all things of the church with them were made representative; but after He came into the world those representations vanished; the interior reason of which was, that the Lord in the world put on also the Divine Natural, and from this He enlightens not only the internal spiritual man but also the external natural; and unless the two are enlightened at the same time, man is as in shade; but while both are enlightened at the same time, he is as it were in daylight; for while the internal man alone is enlightened, and not at the same time the external, or while the external only, and not at the same time the internal, he is like one who sleeps and dreams, and presently when he awakes, he recalls the dream, and from it he concludes various things which are nevertheless imaginary. And he is also like one walking in sleep, who thinks that the objects which he sees are seen in daylight. The difference between the state of the church before the coming of the Lord and after His coming, is like the difference between reading a writing in the night by the light of the moon and stars, and reading it by the light of the sun; that the eye in the former light, which is only pale, is liable to mistake, and in the latter, which is also flamy, is not liable to mistake, is well known. Accordingly we read concerning the Lord, *The God of Israel said, the Rock of Israel spake to me . . . He is as the light of the morning when the sun ariseth, a morning without clouds* (2 Sam. xxiii. 3, 4). The God of Israel and the Rock of Israel is the Lord. And in Isaiah, *The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold,*

as the light of seven days, in the day when Jehovah shall bind up the breach of His people (xxx. 26). These things are said concerning the state of the church after the coming of the Lord. In a word, the state of the church before the coming of the Lord may be compared to an old woman whose face has been painted, and who from the red paint has appeared to herself beautiful; but the state of the church after the coming of the Lord may be compared to a maiden, beautiful from her natural bloom. And also the state of the church before the coming of the Lord may be compared to the skin of any fruit, as of an orange, apple, pear, or grape, and its flavor; but the state of the church after His coming may be compared to the inside of those fruits and its flavor; with many other comparisons. The reason of this difference is, that the Lord, since He put on also the Divine Natural, enlightens the internal spiritual man and the external natural at the same time; for while only the internal man is enlightened, and not at the same time the external, a shade is produced; in like manner while only the external is enlightened and not at the same time the internal.

110. Here the following Relations will be presented. *First* :— Once in the spiritual world I saw an *ignis fatuus* in the air, falling to the earth, and a border of light around it; it was a meteor, which the common people call a dragon. I observed the place where it fell; but it disappeared in the morning twilight, before sunrise, as an *ignis fatuus* always does. After sunrise I went to the place where I saw it fall in the night, and behold the ground there was of a mixture of sulphur, iron-filings, and clay; and then suddenly there appeared two tents, one directly over the place, and the other at the side toward the south. And I looked up and saw a certain spirit falling down from heaven like lightning, and cast into the tent which stood directly over the place where the meteor fell, while I was in the other, which was near it toward the south: in the door of this I stood, and saw the spirit in the other also standing in the door of his tent. Then

I asked him why he thus fell down from heaven, to which he answered that he was cast down, as an angel of the dragon, by the angels of Michael — "because I said some things concerning my faith, in which I confirmed myself in the world, among which was this, that God the Father and God the Son are two, and not one; for all in the heavens at this day believe that they are one, as soul and body; and every word spoken against that is like a sting in their nostrils, and like an awl boring through their ears, whence they have disturbance and pain; and, therefore, whoever contradicts their belief is commanded to go out, and if he hesitates he is cast down headlong."

On hearing this I said to him, "Why did you not believe as they did?" He replied, "After having left the world, no one can believe any thing else than what he had by confirmation impressed upon himself; this remains fixed in him and cannot be torn away, especially that which any one has confirmed in himself about God, since every one in the heavens has his place according to his idea of God." Then I asked, by what he had confirmed the idea that the Father and the Son were two. He said, "By these things in the Word — that the Son prayed to the Father, not only before the passion of the cross, but also upon the cross; as also that He humbled Himself before His Father; how then can they be one, as soul and body are one in man? Who prays as to another, and humbles himself as before another, while he himself is that other? No one does so, much less the Son of God; and, besides, the whole Christian Church in my time divided the Divinity into persons; and each person is one by himself, and is defined to be *what subsists in itself*."

When I had heard these things from him, I replied, "I have perceived from what you say that you do not know at all how God the Father and the Son are one; and because you know not how, you had confirmed yourself in the falsities in which the church still is concerning God. Do you not know that the Lord when He was in the world had a soul, as every

other man has? Whence had He this soul but from God the Father? That it is so, is abundantly manifest from the Word of the Evangelists. What then is that which is called the Son but the Human, which was conceived from the Divine of the Father, and born of the virgin Mary? A mother cannot conceive a soul; this is totally repugnant to the order according to which every man is born; nor can God the Father impart a soul from Himself, and then recede from it, as every father in the world can, since God is His Divine essence, and this is one and indivisible; and because it is indivisible, it is Himself. From this it is that the Lord says that the Father and He are one; and that the Father is in Him and He in the Father; with many more such words. The composers of the Athanasian Creed also saw this far off, and so, after they divided God into three persons, they say still that in Christ God and Man, that is, the Divine and the Human, are not two but one, as soul and body in man. That the Lord in the world prayed to the Father as to another, and that He humbled Himself before the Father as before another, was according to the order established from creation, which is immutable, and according to which every one must proceed to conjunction with God. The order is, that as a man by a life according to the laws of order which are the commandments of God, conjoins himself with God, so God conjoins Himself with the man, and from natural makes him spiritual. In like manner the Lord united Himself to His Father, and God the Father united Himself to Him. While an infant, was not the Lord as an infant, and while a boy, as a boy? Is it not read that He increased in wisdom and favor? and afterward, that He asked the Father that He should glorify His Name, that is, His Human? To glorify is to make Divine by union with Himself. From this it is manifest that the Lord in the state of His exinanition, which was the state of His progress to union, prayed to the Father. The same order is inscribed from creation on every man; that is, as man by means of truths from the Word prepares his under-

standing, so he adapts it to receive faith from God; and as by works of charity he prepares his will, so he accommodates it to receive love from God; just as an artist cuts a diamond, and so fits it to receive and emit the splendor of light. To prepare one's self for the reception of God and for conjunction, is to live according to Divine order; and the laws of order are all the commandments of God; these the Lord fulfilled to every tittle, and thus made Himself a receptacle of the Divinity in all fulness. Therefore Paul says that in Jesus Christ dwelleth all the fulness of the Godhead bodily; and the Lord Himself says that all things of the Father are His. It is further to be held that the Lord alone is active in man, and that man of himself is merely passive; but that by an influx of life from the Lord he is also active. From this perpetual influx from the Lord it appears to man as if he were active from himself; and because it is so, he also has free will, and this is given him that he may prepare himself for receiving the Lord, and thus for conjunction, which cannot be unless it be reciprocal; and it becomes reciprocal while man acts from his freedom, and yet from faith attributes all power of action to the Lord."

After this I asked whether he like the others, his companions, confessed that God is one. He answered that he did; and then I said, "But I fear that the confession of your heart is that there is no God. Does not all the speech of the mouth proceed from the thought of the mind? It cannot then be otherwise than that the confession of the mouth that God is one, should expel from the mind the thought that there are three; and conversely, that the thought of the mind should expel from the mouth the confession that He is one. What else results from this than that there is no God? Is not all the interval from the thought to the mouth and from the mouth back to the thought, thus rendered void? And what else is then concluded by the mind concerning God, but that nature is God? and concerning the Lord, but that His soul was either from the mother or from Joseph? from which

two things, as dreadful and abominable, all the angels of heaven turn themselves away." After these things were said, that spirit was sent away into the abyss, of which we read in the Apocalypse (ix. 2, and the following), where the angels of the dragon discuss the mysteries of their faith.

The next day, when I looked toward the same place, I saw instead of the tents two statues in the likeness of human beings, made of the dust of the earth, which was a mixture of sulphur, iron, and clay; and one statue seemed to have a sceptre in the left hand, a crown on the head, and a book in the right hand, and also a stomacher obliquely crossed by a sash set with precious stones, and behind, a robe flowing to the other statue; but these things were induced upon that statue by fantasy; and then a voice was heard thence, from a certain dragonist: "This statue represents our faith as a queen; and the other behind it, charity as her maid-servant." This was composed of a similar mixture of dust, and placed at the end of the robe that trailed behind the queen; and she held in her hand a paper, upon which was written, "Beware lest you approach nearer and touch the robe." But then suddenly a shower fell from heaven and penetrated both the statues, which, because they were composed of a mixture of sulphur, iron, and clay, began to effervesce, as is the case with a mixture of those ingredients when water is poured upon it; and being thus caused to burn by an inward fire, they fell to ashes and became heaps, which afterward stood upon that ground like sepulchral mounds.

111. *Second Relation.* In the natural world man has twofold speech, because his thought is twofold, external and internal; for a man can speak from internal thought and at the same time from external thought, and he can speak from external thought and not from the internal, even contrary to the internal; thereby come dissimulation, flattery, and hypocrisy. In the spiritual world, however, man has not twofold speech, but single; he speaks there as he thinks, otherwise the sound is grating and hurts the ear; but still he

can be silent and so not divulge the thoughts of his mind. Wherefore a hypocrite, when he comes among the wise, either goes away, or gets himself into a corner of the room, makes himself inconspicuous, and sits in silence. Once there were many assembled in the world of spirits, and were conversing together upon this subject, saying that "Not to be able to speak except as one thinks is hard for those who have not thought justly concerning God and the Lord, while they are in company with the good."

In the middle of the assembly were the reformed and many of the clergy, and next to them the papists with the monks; and both at first said, "This is not hard; what need is there for one to speak otherwise than he thinks? and, if by chance he does not think justly, can he not close his lips and keep silence?" And one of the clergy said, "Who does not think justly concerning God and the Lord?" But some of the assembly said, "Let us try them." And they said to those who had confirmed themselves in a trinity of Persons concerning God, that they from thought should say, One God; but they could not. They twisted and turned their lips into many contortions, but could not articulate sound into other words than such as were consonant with the ideas of their thought, which were of three persons, and thence of three Gods. Then it was said to those who confirmed faith separate from charity, that they should name Jesus; but they could not, although they all could say Christ, and also God the Father. They wondered at this and asked the reason, and found it to be this: that they had prayed to God the Father for the sake of the Son, and had not prayed to the Saviour Himself; and Jesus means Saviour.

Moreover they were told, from their thought concerning the Human of the Lord, to say Divine Human; but no one of the clergy who was there present could do it, yet some of the laity could, and so this was submitted to a serious discussion. Then these passages in the Evangelists were read to them:—

I. *The Father hath given all things into the hand of the Son* (John iii. 35); *The Father hath given to the Son power over all flesh* (xvii. 2); *All things are delivered to Me by the Father* (Matt. xi. 27); *All power is given unto Me in heaven and in earth* (xxviii. 18). And it was said to them, From these things, keep in thought that Christ is the God of heaven and earth, both as to His Divine and as to His Human, and so pronounce *Divine Human;* but still they could not; and they said that from this they indeed had some thought about it from the understanding, but still no acknowledgment, and therefore could not say it.

II. Then it was read from Luke (i. 32, 34, 35) that the Lord as to the Human was the Son of Jehovah God, and that He is there called the Son of the Highest, and in various other places the Son of God, and also the only-begotten; and they were asked to keep this in their thought, and also that the only-begotten Son of God born in the world could not but be God as the Father is God, and then to say distinctly *Divine Human.* But they said, "We cannot, because our spiritual thought which is interior does not admit into the thought next to speech any other than similar ideas"; also from this they perceived that it was not now allowable for them to divide their thoughts, as in the natural world.

III. Then were read to them these words of the Lord to Philip: *Philip said, Lord, shew us the Father . . . and the Lord said, He that seeth Me seeth the Father . . . believest thou not that I am in the Father, and the Father in Me* (John xiv. 8–11); and also in other passages, that the Father and He are one (as John x. 30). And they were told to keep this in their thought, and to say, *Divine Human;* but because that thought was not rooted in the acknowledgment that the Lord was God even as to the Human, they twisted and contorted their lips even to indignation, and wished to force their mouth to speak it out, but they could not. The reason was, that the ideas of thought, which flow from acknowledgment, make one with the words of the tongue with those who are in

the spiritual world; and where there are not those ideas, words are not given, for ideas become words in speech.

IV. Then were read to them, from the doctrine received in all the Christian world, these words, that the Divine and the Human in the Lord are not two, but one; yea, one Person, united as the soul and the bôdy in man. These words are from the Confession of Faith named from Athanasius, and acknowledged by councils. And it was said to them, "You can from this certainly have an idea from acknowledgment, that the Human of the Lord is Divine, because His soul is Divine; for it is from the doctrine of your church, which you acknowledged in the world; moreover, the soul is the very essence of man, and the body is its form, and essence and form make one, as *esse* and *existere*, and as the effecting cause and the effect itself." They retained that idea, and wished from it to pronounce *Divine Human;* but they could not; for their interior idea concerning the Human of the Lord exterminated and expunged this new adscititious idea, as they called it.

V. Then this passage from John was read to them: *The Word was with God, and the Word was God, and the Word became flesh* (i. 1, 14); and also this: *Jesus Christ is the true God, and eternal Life* (1 Epistle of John, v. 20); and from Paul: *In Jesus Christ dwelleth all the fulness of the Godhead bodily* (Col. ii. 9); and it was said to them that they should think in like manner, that is, that God who was the Word became Man, that He was the true God, and that all the fulness of the Godhead dwelt in Him bodily. They did so, but only in external thought; and so they could not, on account of the resistance of the internal, pronounce *Divine Human*, saying openly that they could not have an idea of *Divine Human*, because God is God, and man is man; and "God is a Spirit, and concerning spirit we have thought no otherwise than as concerning wind or ether."

VI. At length it was said to them, "You know that the Lord said, *Abide in Me, and I in you; he that abideth in Me,*

and I in him, beareth much fruit; for without Me, ye can do nothing" (John xv. 4, 5); and because some of the clergy of England were present, it was read to them, from one of their exhortations at the Holy Communion, "For when we spiritually eat the flesh of Christ and drink His blood, then we dwell in Christ and Christ in us." And it was said, "If now you think that this cannot be, unless the Human of the Lord is Divine, then say *Divine Human* from the acknowledgment in the thought"; and still they could not, as the idea was so deeply impressed on them that the Divine could not be Human, and the Human could not be Divine, and that His Divine was from the Divine of the Son from eternity, and His Human like the human of another man. But it was said to them, "How can you think so? Can a rational mind ever think that any Son was born of God from eternity?"

VII. Then they turned themselves to the evangelical, saying, that the Augsburg Confession and Luther taught that the Son of God and the Son of Man is one Person in Christ, and that He even as to the human nature is omnipotent and omnipresent; and that as to this He sits at the right hand of God the Father, and governs all things in the heavens and on earth, fills all things, is with us, dwells and operates in us; and that there is no difference of adoration; because, through the nature which is discerned, the Divinity which is not discerned is adored; and that in Christ God is Man and Man God. On hearing these things they answered, "Is it so?" And they looked around and presently said, "We did not know this before; and therefore we cannot say Divine Human." But one and another said, "We have read it and we have written it, but still when we thought about it in ourselves, these were only words of which we had no interior idea."

VIII. At last, turning about to the papists, they said, "Perhaps you can say *Divine Human*, because you believe that in your eucharist Christ is entire in the bread and wine and in every part thereof; and also you adore Him, when you ex-

hibit and carry about the host, as the most holy God; also because you call Mary *Deipara*, or the Mother of God; consequently you acknowledge that she brought forth God, that is, the Divine Human." And they then wished to speak it, but because there arose then a material idea concerning the body and blood of Christ, and also the faith that His Human is separable from the Divine, and that it is actually divided with the pope, to whom only His human and not His Divine power was transferred, they could not speak it. And then a monk arose and said that he could think of a Divine Human in respect to the most holy virgin Mary, and also in respect to a saint of his monastery. And another monk came forward, saying, "From the idea of my thought which I now entertain, I can say *Divine Human* of the most holy Pope, rather than of Christ." But then some of the papists pulled him back, and said, "Shame on you!" After this, heaven appeared open, and there were seen tongues like little flames, descending and flowing in with some; and then they celebrated the *Divine Human of the Lord*, saying, "Remove the idea of three Gods, and believe that in the Lord dwells all the fulness of the Godhead bodily, and that the Father and He are one, as soul and body are one, and that God is not wind and ether, but that He is Man, and then you will be conjoined to heaven, and you will be able from the Lord to speak the name *Jesus*, and to say *Divine Human*."

112. *Third Relation.* Once, having awaked just after daybreak, I went out into the garden before the house, and saw the sun rising in his splendor, and round about him a halo, at first faint, and afterward more distinct, shining as from gold, and under its border a cloud ascending, which gleamed like a carbuncle from the flame of the sun. And then I fell into meditation about the fables of the ancients, that they formed Aurora with wings of silver feathers, and her face with the lustre of gold. While my mind was delighting in these things, I became in the spirit, and heard some talking together and saying, "Would that we might be

allowed to speak with the innovator who has thrown the apple of discord among the rulers of the church, which many of the laity have run after, and picking it up have presented it to our eyes." By that apple they meant a little pamphlet, entitled, *A Summary Exposition of the Doctrine of the New Church.* And they said, "It is indeed a schismatical thing, which no one ever before conceived." And then I heard one of them exclaiming, "What! schismatical? it is heretical." But some at his side retorted, "Hush, hold your tongue; it is not heretical; he quotes an abundance of passages from the Word, to which our inexperienced ones, by whom we mean the laity, attend and assent."

When I heard these things, because I was in the spirit, I went to them and said, "Here I am; what is the matter?" And presently one of them, who as I afterward heard was a German, a native of Saxony, speaking in a tone of authority said, "Whence had you the audacity to invert the worship in the Christian world, established for so many ages, which was, that God the Father should be invoked as the Creator of the universe, and His Son as the Mediator, and the Holy Spirit as the Operator? And you separate the first and the last God from our personality, when yet the Lord Himself says, *When ye pray, pray thus, Our Father, who art in the heavens, hallowed be Thy name, Thy kingdom come.* Thus is it not commanded that we should invoke God the Father?" These things being said, there was silence, and all who favored him stood like brave soldiers on ships of war when they see a hostile fleet, ready to cry, "Now let us fight; the victory is sure."

And then I began to speak, and said, "Who of you does not know that God descended from heaven and became man? for we read, *The Word was with God, and the Word was God; and the Word became Flesh:* also, who of you does not know, and I looked at the evangelical, among whom was that dictator who had just addressed me, that in Christ, who was born of the virgin Mary, God is Man, and Man God?" But at these words the assembly made a great noise; and so I said,

"Do you not know this? It is according to the doctrine of your confession, called the *Formula Concordiæ*, where this is said and corroborated by many things." Then that dictator turned himself toward the assembly, and asked whether they knew this. And they answered, "We have studied very little in that book concerning the person of Christ, but we have sweat over the article there concerning Justification by faith alone: and yet if that is read there, we acquiesce." And then one of them, recollecting, said, "It is read there, and still further, that the human nature of Christ is exalted to Divine majesty and to all its attributes, and also that in it Christ sits at the right hand of His Father."

Having heard these words they were silent; and after this consent I spoke again saying, "Since it is so, what then is the Father but the Son, and what the Son but the Father also?" But because this again made a din in their ears, I continued, saying, "Hear the very words of the Lord, and if you have not attended to them before, attend now, for He said, *The Father and I are one; the Father is in Me, and I in the Father; Father, all Mine are Thine and all Thine are Mine; he that seeth Me seeth the Father.* What else do those words mean than that the Father is in the Son, and the Son in the Father, and that they are one as the soul and the body in man, and so that they are one person? This also must be of your faith if you believe the Athanasian Creed, in which like things are said. But take from the words adduced only this declaration of the Lord: *Father, all Mine are Thine, and all Thine are Mine;* what else is this than that the Divine of the Father belongs to the Human of the Son, and the Human of the Son to the Divine of the Father? consequently that, in Christ, God is Man, and Man God? and so that they are one, as soul and body are one. Every man also may say the same concerning his soul and his body, namely, All thine are mine, and all mine thine; thou in me, and I in thee; he who sees me, sees thee; we are one as to person and as to life. The reason is, that the soul is in the whole and in every part of

man; for the life of the soul is the life of the body, and there is mutuality between them. Thus it is plain that the Divine of the Father is the soul of the Son, and that the Human of the Son is the body of the Father. Whence is the soul of a son but from the father? and whence is his body, but from the mother? We speak of the Divine of the Father, and mean the Father Himself, since He and His Divine are the same; this also is one and indivisible. That it is so, is evident also from these words of the angel Gabriel to Mary: *The power of the Highest shall overshadow thee, and the Holy Spirit come upon thee, and the Holy thing that shall be born of thee shall be called the Son of God;* and just above He is called the Son of the Highest, and elsewhere, the only-begotten Son. You however who call him only the Son of Mary lose the idea of His Divinity; but none lose it except the learned of the clergy and scholars among the laity, who while they elevate their thoughts above the sensual things of the body, look at the glory of their own reputation, which not only overshadows but also extinguishes the light by which the glory of God enters. But let us return to the Lord's prayer, where it is said, *Our Father who art in the heavens, hallowed be Thy Name, Thy kingdom come.* You who are here understand by these words the Father in His Divine alone; but I understand Him in His Human, and this also is the Father's Name; for the Lord said, *Father, glorify Thy Name;* that is, Thy Human; and when this is done the kingdom of God comes; and this prayer was commanded for this end, namely, that God the Father may be approached through His Human. The Lord also said, *No one cometh unto the Father but by Me;* and by the prophet, *Unto us a Child is born, unto us a Son is given, and His name is God, Mighty, the Father of eternity;* and in another place, *Thou, O Jehovah, art our Father; our Redeemer from everlasting is Thy Name;* beside a thousand other places, where the Lord our Saviour is called Jehovah. This is the true explanation of the words of that prayer." After these things were said, I looked at them, and observed

the changes of their countenances, according to the changes of the state of their minds; some favoring and looking toward me, and some not favoring and turning themselves away from me; and then on the right I saw a cloud of an opal color, and on the left a dusky cloud, and under each the appearance of a shower; under the latter, as a fall of rain in the end of autumn, and under the former, as a fall of dew at the beginning of spring; and then suddenly I came out of the spirit into the body, and thus returned from the spiritual world into the natural world.

113. *Fourth Relation.* I looked forth into the world of spirits, and saw an army on red and black horses. They who sat upon them appeared like apes, with face and breast turned toward the loins and tails of the horses, and the hinder part of the head and the back turned toward the horses' necks and heads, and the bridles hanging about the necks of the riders; and they were crying out against those who rode upon white horses, and shaking the bridles with both hands, and thus pulling the horses back from the fight, and this continually. Then two angels descended from heaven, and came to me, and said, "What do you see?" And I answered, that I saw this ludicrous company of horsemen; and I asked, what it was and who they were. And the angels answered, "They are from the place which is called Armageddon (Apoc. xvi. 16), into which are gathered some thousands to fight against those who are of the Lord's New Church, which is called the New Jerusalem. They were talking in that place about the church and religion; and yet there was not any thing of the church in them, because no spiritual truth; nor any thing of religion, because no spiritual good. They were talking there with the mouth and the lips about religion and the church, but for the sake of having dominion by means of them. They had learned in their youth to confirm faith alone, and something about God; but when they were promoted to higher offices in the church, for a while they retained what they had learned; but because they then began to think no more about

God and heaven, but about themselves and the world, thus not about eternal blessedness and happiness, but about temporal eminence and opulence, they rejected the doctrines acquired in their youth from the interiors of the rational mind, which communicate with heaven and thence are in the light of heaven, to the exteriors of the rational mind which communicate with the world and thence are in the light of the world; and at length they thrust them down into the sensual natural region; whereby the doctrines of the church became with them things of the mouth only, and no longer of thought from reason, and still less of affection from love; and because they have made themselves such, they do not admit any Divine truth which is of the church, nor any genuine good which is of religion; the interiors of their mind have become comparatively like bottles filled with iron-filings mixed with powdered sulphur, into which if water is poured, there is at first heat and then flame, by which the bottles are burst; so when they hear any thing about living water, which is the genuine truth of the Word, and it enters through their ears, they are violently heated and inflamed, and reject it as something that would burst their heads. These are they who appeared to you like apes riding backward upon red and black horses, with the bridles about their necks; since they who do not love the truth and good of the church from the Word do not wish to look at the front parts of a horse, but at his hinder parts; for a horse signifies the understanding of the Word, a red horse the understanding of the Word destroyed as to good, and a black horse the understanding of the Word destroyed as to truth. They cried for battle against those who were riding upon white horses, because a white horse signifies the understanding of the Word as to truth and good; they seemed to pull back their horses by their necks because they feared the battle, lest the truth of the Word should come to many, and so into the light. This is the interpretation."

The angels further said, "We are from the society of heaven

which is called Michael, and were commanded by the Lord to descend into the place called Armageddon, whence issued that company of horsemen, which you saw. By Armageddon, with us in heaven, is signified the state and disposition of fighting from falsified truths, arising from the love of ruling and being supereminent above all; and as we perceive in you a desire to know about that battle, we will tell you something about it. After our descent from heaven we came to the place called Armageddon, and saw there some thousands assembled. We did not, indeed, enter into their assembly, but there were some houses on the southern side of that place, where were boys with their masters; we went in there, and were courteously received. We were delighted with their company; they were all beautiful in face from the life in their eyes, and from the zeal in their speech. The life in their eyes was from the perception of truth, and the zeal in their speech from the affection of good; and so we gave them caps, the borders of which were adorned with bands of golden threads interwoven with pearls; and we gave them also garments variegated with white and blue. We asked them whether they ever looked into the place near them called Armageddon. They said that they had looked through a window, which was under the roof of the house, and they saw there an assembly, but under various forms, sometimes as tall men, and sometimes not as men, but as statues and carved idols, and around them a multitude of people bending the knee. These also appeared to us under various forms; some like men, some like leopards, and some like goats, and these with horns pointing downward, with which they dug up the ground. We have interpreted those transformations, whom they represented, and what they signified.

"But to the point:—They who were assembled, when they heard that we had entered into the houses, said among themselves, 'What business have they among those boys? Let us send some of our company to turn them out.' So they sent; and when they came, they said to us, 'Why have you

entered into these houses? Whence are you? We by authority command you to depart.' But we answered, You cannot give that order by authority. You are indeed in your own eyes like the Anakim, and those who are here are like dwarfs; but still you have no power and jurisdiction here, except by means of cunning, which yet will not avail; so go and tell your companions that we were sent hither from heaven to see whether there is any religion with you or not; if there is not, you will be cast out of this place. Therefore, propose to them this, in which is the very essential of the church and of religion — how they understand these words in the Lord's prayer, *Our Father, who art in the heavens, hallowed be Thy name, Thy kingdom come.* When they had heard these words, at first they said, 'What is this?' and afterward they said that they would propose it. And they went away and told these things to their companions, who answered, 'What sort of a proposition is that?' But they understood the hidden purpose, and said, 'They wish to know whether those words confirm the way of our faith to God the Father.' And so they said, 'The words are clear, that we ought to pray to God the Father; and because Christ is our Mediator, that we ought to pray to God the Father for the sake of the Son.' And then in indignation they determined that they would go to us, and make this declaration to our faces, saying also that they would pull our ears.

"So they went out of that place, and entered a grove near those houses in which the boys were with their masters, in the middle of which grove there was a plain, elevated like a field for exercise; and they held each other by their hands, and entered into that field where we were awaiting them. There were there sods rising from the ground like hillocks: upon these they reclined, for they said one to another, 'We will not stand in their presence, but will sit.' And then one of them, who could make himself appear like an angel of light, and who had been appointed by the rest to speak with us, said, 'You have proposed to us to open our minds con-

cerning the first words of the Lord's prayer, how we understand them. I say to you, therefore, that we understand them thus: that we must pray to God the Father; and because Christ is our Mediator, and we are saved by His merit, that we must pray to God the Father from faith in His merit.' But we then said to them, We are from the society of heaven which is called Michael, and we were sent to visit and to inquire whether or not you who are assembled in this place have any religion; for the idea of God enters into every thing of religion, and by it conjunction is effected, and by conjunction salvation. We in heaven read that prayer daily, as men do on earth; and we do not then think of God the Father, because He is invisible; but we think of Him in His Divine Human, because in this He is visible; and in this He is called by you Christ, but by us the Lord; and so to us the Lord is the Father in the heavens. The Lord also taught that He and the Father are one; that the Father is in Him, and He in the Father; and that he that seeth Him seeth the Father; also, that no one cometh to the Father but by Him; and also that it is the will of the Father that men should believe in the Son; and that he who does not believe in the Son does not see life; yea, that the wrath of God abideth on him; from which it is plain that the Father is approached through Him and in Him; and because it is so, He also taught that all power is given unto Him in heaven and in earth. It is said in that prayer, *hallowed be Thy name, Thy kingdom come.* We have shown from the Word that His Divine Human is the Father's name, and that the Father's kindgom then is when the Lord is approached immediately, and by no means when God the Father is approached immediately. Therefore, also, the Lord commanded the disciples that they should preach the kingdom of God; and this is the kingdom of God.

"Having heard these words, the combatants said, 'You recite many things from the Word, and perhaps we have read such there, but we do not remember; therefore open

the Word before us, and read them from it, especially this, that the kingdom of the Father then comes when the kingdom of the Lord does.' And then they said to the boys, 'Bring hither the Word.' And they brought it; and we read from it the following passages: John, preaching the gospel of the kingdom, said, *The time is fulfilled; the kingdom of God is at hand* (Mark i. 14, 15: Matt. iii. 2). Jesus Himself preached the gospel of the kingdom, and that the kingdom of God was at hand (Matt. iv. 17, 23; ix. 35). Jesus commanded the disciples that they should preach and show the glad tidings of the kingdom of God (Mark xvi. 15: Luke viii. 1; ix. 6); in like manner the seventy whom He sent forth (x. 9, 11); besides other places, as Matt. xi. 5; xvi. 27, 28: Mark viii. 35; ix. 1, 47; x. 29, 30; xi. 10: Luke i. 19; ii. 10, 11; iv. 43; vii. 22; xxi. 31; xxii. 18. The kingdom of God, of which the good tidings were made known, was the kingdom of the Lord, and so the Father's kingdom: that it is so is manifest from these passages: *The Father hath given all things into the hand of the Son* (John iii. 35). *The Father hath given to the Son power over all flesh* (John xvii. 2). *All things are delivered to Me of My Father* (Matt. xi. 27). *All power is given unto Me in heaven and in earth* (xxviii. 18). And moreover from these: *Jehovah Zebaoth is His name; and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv. 5). *I saw and, behold, one like the Son of Man, to whom was given dominion, glory, and a kingdom, and all peoples and nations shall worship Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed* (Dan. vii. 13, 14). *When the seventh angel sounded, there were great voices in the heavens, saying, The kingdoms of the world are become our Lord's and His Christ's, and He shall reign for ever and ever* (Apoc. xi. 15; xii. 10). And, besides, we instructed them from the Word that the Lord came into the world not only to redeem angels and men, but also that they might be united to God

the Father by Him and in Him; for He taught that He is in those who believe in Him, and that they are in Him (John vi. 56; xiv. 20; xv. 4, 5).

"Having heard these things, they asked, 'How, then, can your Lord be called Father?' We said, From those passages which have been read, and also from these: *Unto us a Child is born, unto us a Son is given, whose name is God, Mighty, the Father of eternity* (Isa. ix. 6). *Thou art our Father; Abraham is ignorant of us, and Israel doth not acknowledge us, Thou, Jehovah, art our Father; our Redeemer from everlasting is Thy name* (Isa. lxiii. 16). Did He not say to Philip, who wished to see the Father, *Hast thou not known Me, Philip? He that seeth Me, seeth the Father* (John xiv. 9; xii. 45). Who else, then, is the Father, but He whom Philip saw with his eyes? To which we added this: It is said in the whole Christian world that they who are of the church make the body of Christ, and are in His body: how, then, can a man of the church go to God the Father, except through Him in whose body he is? If otherwise, he must go entirely out of His body, and go to Him. Finally, we informed them that the Lord is at this day establishing the New Church, which is meant by the New Jerusalem in the Apocalypse, in which will be the worship of the Lord alone, as in heaven, and that thus every thing will be fulfilled which is contained in the Lord's prayer from beginning to end. We confirmed all from the Word in the Evangelists and in the Prophets, also from the Apocalypse in which that church is treated of from the beginning to the end, and this we did in so great abundance that they were tired of hearing.

"While hearing these things with indignation, the Armageddons wished at every turn to interrupt our discourse; and at length they broke in, and exclaimed, 'You have spoken contrary to the doctrine of our church, which is, that God the Father is to be approached immediately, and that we must believe in Him: you have thus made yourselves guilty

of a violation of our faith; so go out from this place, and if not, you shall be cast out.' And their minds being inflamed, from threats they proceeded to violence; but then, by power given us, we struck them with blindness; and not seeing us because of this, they rushed forth, and in their wandering they ran in different directions, and some fell into the abyss which is mentioned in the Apocalypse (ix. 2), which is now in the southern quarter, toward the east, where those are who confirm justification by faith alone; and those there who confirm it from the Word are sent forth into a desert, in which they are brought even to the extremity of the Christian world, and there mixed with pagans."

REDEMPTION.

114. That there are with the Lord two offices, those of priest and of king, is known in the church; but few know in what the one and the other consist; therefore it shall be told. The Lord is called Jesus from the office of priest; and from the office of king He is called Christ: and from the office of priest He is also called in the Word Jehovah and Lord; and from the office of king, God, and the Holy One of Israel, as also King. These two offices are distinguished from each other as love and wisdom, or what is the same, as good and truth are distinguished from each other; and so whatever the Lord did and wrought from Divine love or Divine good, He did and wrought from His priestly office; but whatever from Divine wisdom or Divine truth, from His kingly office. In the Word, also, priest and priesthood signify Divine good; and king and royalty signify Divine truth: these two were represented by priests and kings in the Israelitish Church. As to redemption, that pertains to both offices; but what part of it to the one, and what part to the other, will be shown in what follows. But that every thing may be distinctly perceived, the exposition of redemption will be divided into canons or articles, as follows:—I. *Re-*

demption itself was the subjugation of the hells, and the establishment of order in the heavens, and thereby preparation for a new spiritual church. II. *Without that redemption no man could have been saved, nor could the angels have continued to exist in a state of integrity.* III. *The Lord thus redeemed not only men, but also angels.* IV. *Redemption was a work purely Divine.* V. *This redemption itself could not have been effected but by God incarnate.* VI. *The passion of the cross was the last temptation which He as the greatest prophet sustained, and was the means of the glorification of His Human, that is, of union with the Divine of His Father, and it was not redemption.* VII. *The belief that the passion of the cross was redemption itself, is a fundamental error of the church; and that error together with the error concerning three Divine Persons from eternity, has perverted the whole church, so that nothing spiritual is left in it.* These things will now be unfolded one by one.

115. I. *Redemption itself was the subjugation of the hells, and the establishment of order in the heavens, and thereby a preparation for a new spiritual church.* That these three are redemption, I can say with all certainty, since the Lord is also at this day performing a redemption, which He commenced in the year 1757, together with the Final Judgment which was then performed. This redemption has continued from that time even to this: the reason is, that the Second Coming of the Lord is at this time, and a new church is to be instituted, which cannot be done unless the subjugation of the hells, and the establishment of order in the heavens precede; and because it was granted me to see all things, I can describe how the hells were subjugated, and how the new heaven was founded and put in order, which however would be the subject of a whole work. But how the Final Judgment was executed, I have made known in a small volume published at London in the year 1758. The subjugation of the hells, the establishment of order in the heavens and the

establishment of a new church were redemption, because without these no man could have been saved. They follow also in order; for first the hells are to be subjugated before a new angelic heaven can be formed; and this is to be formed before a new church upon earth can be instituted; for men in the world are so conjoined with angels of heaven and spirits of hell, that in the interiors of the mind on both sides they make one; but this will be treated in the last chapter of this work, where especially the Consummation of the Age, the Coming of the Lord, and the New Church will be treated.

116. That the Lord, while He was in the world, fought against the hells, and conquered and subjugated them, and thus brought them under obedience to Him, is evident from many passages in the Word, of which I shall select these few — in Isaiah: *Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments as of Him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people not a man with Me; for I have trodden them in Mine anger, and trampled them in My fury, hence their victory is sprinkled upon My garments; for the day of vengeance is in My heart, and the year of My redeemed is come . . . My arm brought salvation to Me . . . I made their victory descend to the earth. . . . He said, Behold My people, children . . . so He became their Saviour; for His love and for His pity He redeemed them* (lxiii. 1–9). These things are said of the Lord's combat against the hells; by the garment in which He was glorious, and which was red, is meant the Word, to which violence was offered by the Jewish people. The battle itself against the hells, and the victory over them, is described by this, that He trod them in His anger, and trampled them in His fury. That He fought alone and from His own power, is described by the words, Of the people not a man with Me; My arm brought salvation to Me; I made

their victory descend to the earth. That thereby He saved and redeemed, by the words, Therefore He became their Saviour; for His love and for His pity He redeemed them. That this was the cause of His coming is meant by these words, The day of vengeance is in My heart, and the year of My redeemed is come. Again in Isaiah: *He saw that there was no man, and wondered that there was no intercessor; therefore His arm brought salvation unto Him, and His righteousness it upheld Him; therefore He put on righteousness as a breastplate, and a helmet of salvation upon His head, and He put on garments of vengeance, and covered Himself with zeal as a cloak . . . then came to Zion the Redeemer* (lix. 16, 17, 20). In Jeremiah: *They were dismayed . . . their strong ones were beaten down; they have fled a flight, and they looked not back . . . this is the day of the Lord Jehovih Zebaoth, a day of vengeance, that He may avenge Him of His adversaries; that the sword may devour and be satisfied* (xlvi. 5, 10). Both of these passages are concerning the Lord's battle against the hells, and concerning the victory over them. In David: *Gird Thy sword upon Thy thigh, O Mighty One . . . Thy arrows are sharp, the people shall fall under Thee, enemies of the King from the heart. Thy throne is for ever and ever. . . . Thou hast loved righteousness, therefore God hath anointed Thee* (Ps. xlv. 4–7); besides many other places. Since the Lord alone conquered the hells, without help from any angel, therefore He is called a *Hero, and a Man of wars* (Isa. xlii. 13; ix. 6); *the King of glory, Jehovah the Mighty, the Hero in War* (Ps. xxiv. 8, 10); *The Mighty One of Jacob* (cxxxii. 2); and in many places, *Jehovah Zebaoth*, that is, *Jehovah of hosts*. And also His advent is called *the day of Jehovah, terrible, cruel, a day of indignation, of wrath, of anger, of vengeance, of ruin, of war, of a trumpet, of a loud noise, of tumult*, and so on. In the Evangelists we read: *Now is the judgment of this world; the prince of this world shall be cast out* (John xii. 31). *The prince of this world is judged* (xvi. 11). *Be of good cheer; I have overcome the*

world (xvi. 33). *I beheld Satan as lightning fall from heaven* (Luke x. 18). By the world, the prince of the world, Satan, and the devil, is meant hell. Moreover, in the Apocalypse from beginning to end is described the state of the Christian Church at this day, and it is also told that the Lord is about to come again, and subjugate the hells, and make a new angelic heaven, and then establish a new church upon earth. All these things are there predicted, but they have not been discovered till the present time; for the reason that the Apocalypse, like all the prophetic parts of the Word, was written throughout solely by correspondences; and unless these had been made known by the Lord, scarce any one would have been able rightly to understand a single little verse therein; but now, for the sake of the New Church, all the things therein have been disclosed in *The Apocalypse Revealed*, published at Amsterdam in the year 1766; and they will see them who believe the Word of the Lord in Matthew (chap. xxiv.) concerning the state of the church at the present time, and concerning His coming. But this belief is as yet only wavering with those who have impressed on their hearts, so deeply that it cannot be rooted out, the faith of the present church regarding a trinity of Divine Persons from eternity, and regarding the passion of Christ, that it was redemption itself. But these, as was shown in the Relation above (n. 113), are like bottles filled with iron-filings and powdered sulphur, into which if water be poured, there is first produced a heat. and afterward a flame, by which the bottles are burst: so they, when they hear any thing concerning living water, which is the genuine truth of the Word, and this enters through their eyes or ears, are violently heated and inflamed, and reject it, as something which would burst their heads.

117. The subjugation of the hells, the establishment of order in the heavens, and afterward the establishment of the church, may be illustrated by various comparisons: the state of the hells by comparison with an army of robbers or rebels

who invade a kingdom or a city, and there set fire to the houses, plunder the goods of the inhabitants, and divide the spoil among themselves, and then exult and triumph; and redemption itself by comparison with a just king, who marches against them with his army, puts a part of them to the sword, shuts a part up in work-houses, takes away their spoil and restores it to his subjects, and afterward establishes order in the kingdom, and renders it secure from the invasion of such ravagers. It may also be illustrated by comparison with a herd of wild beasts, bursting out from a forest, and attacking flocks and herds, and also men; on account of which, no man dares go out from the walls of his city to till the ground, and the fields will be deserted, and the inhabitants of the city perish by famine: while redemption may be illustrated by the destruction and dispersion of those wild beasts, and protection of the fields and plains from the further invasion of such animals. It may also be illustrated by locusts consuming every green thing on the face of the ground, and by the means taken to prevent their further progress: also, by the little worms in early summer, which strip the trees of leaves, and thus also of fruits, so that they stand naked as in the middle of winter; and by shaking them off, and thus restoring the garden to the state of its bloom and fruitfulness. So would it be similar with the church, unless the Lord by redemption had separated the good from the evil, and cast the evil into hell, and raised the good into heaven. What would become of an empire or a kingdom, if there were no justice nor judgment by which the evil might be taken away from the midst of the good, and the good protected from violence, so that every one might live securely in his own house, and, as is said in the Word, sit under his fig-tree and his vine in tranquillity?

118. II. *Without that redemption, no man could have been saved, nor could the angels have continued to exist in a state of integrity.* In the first place what redemption is shall be told.

To redeem signifies to liberate from damnation, to deliver from eternal death, to rescue from hell, and take away captives and prisoners out of the hand of the devil. This was done by the Lord by subjugating the hells, and founding a new heaven. Man could not otherwise have been saved, because the spiritual world has such a connection with the natural world that they cannot be separated. This connection is principally with the interiors of men, which are called their souls and minds; those of the good with the souls and minds of angels, and those of the evil with the souls and minds of infernal spirits. They have such union that if they were removed from man, he would fall down dead as a stock; in like manner angels and spirits could not continue to exist, if men were withdrawn from them. From this it is plain why redemption was effected in the spiritual world, and why heaven and hell were first to be set in order before the church on earth could be established. That it is so, is very plain from what is said in the Apocalypse, that after the new heaven was made, the New Jerusalem, which is the New Church, came down out of that heaven (xxi. 1, 2).

119. The reason why the angels could not have continued to exist in a state of integrity if redemption had not been effected by the Lord, is that the whole angelic heaven together with the church on earth is before the Lord as one man, whose internal is formed by the angelic heaven, and its external by the church. More particularly, the highest heaven constitutes the head; the second and the lowest constitute the breast and the middle region of the body; and the church on earth the loins and feet. The Lord Himself is the soul and life of this whole man; and therefore unless the Lord had wrought redemption, this man would have been destroyed; as to the feet and loins, by the falling away of the church on earth; as to the gastric region, by the falling away of the lowest heaven; as to the chest, by the falling away of the second heaven; and then the head, having no correspondence with the body, falls into a swoon. But this shall be il-

lustrated by comparisons: it is as when mortification attacks the feet, and in its ravages gradually ascends, and infects first the loins, then the viscera of the abdomen, and at length invades the neighborhood of the heart; when as is known man succumbs in death. It may also be illustrated by comparison with diseases of the viscera below the diaphragm, that when the viscera have any rupture, the heart begins to palpitate, and the lungs to pant heavily, and at length they both cease. It may also be illustrated by comparison with the internal and external man, that the internal man is well as long as the external man obediently performs its functions; but if the external does not obey, but resists the internal, and still more if it assaults it, at length the internal is weakened and finally carried away by the enjoyments of the external, until it even favors and assents to it. It may also be illustrated by comparison with a man standing upon a mountain, who sees below him the country inundated, and the waters rising higher and higher; and when they reach the height on which he stands, he also is engulfed, unless enabled to secure his safety by a boat which comes to him through the flood: in like manner if one from a mountain sees a dense fog rising higher and higher above the earth, and hiding the fields, villages, and cities; and afterward, when the fog reaches even to him, he does not see any thing, not even himself where he is. So it is with angels when the church on earth perishes; then the lower heavens also pass away. The reason is, that the heavens consist of men from the earth; and when there no longer remains there any good of the heart and truth of the Word, the heavens are inundated by the evils which rise up, and are suffocated by them as by Stygian waters; but still they are stored away by the Lord somewhere, and are reserved to the day of the final judgment, and are then raised up into a new heaven. These are they who are meant in the Apocalypse in the following passage: *I saw under the altar the souls of them that had been slain for the Word of God, and for the testimony which they*

held; and they cried with a loud voice, saying, How long, O Lord, Holy and True, dost Thou not judge and avenge our blood on them that dwell on the earth? And there was given them a white robe, unto each one of them; and it was said unto them, that they should rest yet for a little time, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled (vi. 9–11).

120. There are many reasons why, without redemption by the Lord, iniquity and wickedness would spread through the whole of Christendom, in both the natural and spiritual worlds, among which is this, that every man after death comes into the world of spirits, and then is wholly like himself, as he was before; and at his entrance he cannot be restrained from conversing with deceased parents, brothers, relatives, and friends; every husband then first seeks his wife, and every wife her husband; and by these they are introduced into various companies of such as outwardly appear like sheep, and inwardly are like wolves; and by these even those are perverted who have been devoted to piety: from this cause, and from abominable arts unknown in the natural world, the world of spirits is as full of malicious spirits as stagnant water is green with the spawn of frogs. That intercourse with the wicked there also brings this about, may be rendered clear from these considerations, that whoever associates with robbers or pirates at length becomes like them; and whoever lives with adulterers and harlots at length regards adulteries as nothing; and, also, whoever mingles with rebels at length does not scruple to do violence to any one. For all evils are contagious, and may be compared to the plague, which is infectious by mere breath or exhalation; and also to a cancer, or to gangrene which spreads and corrupts the neighboring parts, and successively those more distant, until the whole body perishes. The enjoyments of evil, into which every one is born, cause wickedness to be contagious. From these things it may now be evident that without redemption by the Lord no one could be

saved, nor could the angels continue to exist in a state of integrity. The only refuge, that one may not perish, is in the Lord; for He says, *Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered, and is cast into the fire and burned* (John xv. 4–6).

121. III. *The Lord thus redeemed not only men, but also angels.* This follows from what was said in the preceding article, that without redemption by the Lord, the angels could not have continued to exist. To the reasons above mentioned, these may be added: — 1. That at the time of the first coming of the Lord, the hells had grown up to such a height that they filled all the world of spirits, which is in the midst between heaven and hell, and thus not only disordered the heaven which is called the lowest, but also assaulted the middle heaven, which they infested in a thousand ways, and which would have gone to destruction unless the Lord had sustained it. Such inroad of the hells is meant by the tower built in the land of Shinar, the head of which was to reach even to heaven; but the design of the builders was frustrated by the confusion of tongues, and they were dispersed, and the city was called Babel (Gen. xi. 1–9). What is there meant by the tower and by the confusion of languages is explained in the *Heavenly Arcana*, published at London. The reason that the hells had grown up to such a height was, that at the time when the Lord came into the world, the whole world had entirely alienated itself from God by idolatries and magic; and the church which had been among the sons of Israel, and afterward among the Jews, was utterly destroyed by falsification and adulteration of the Word; and both idolaters and Jews after death all flocked into the world of spirits, where at length they were so increased and multiplied that

they could not be expelled except by the descent of God Himself, and then by the strength of His Divine arm. How this work was accomplished is described in a little treatise concerning the *Final Judgment*, published at London in the year 1758. The work was accomplished by the Lord when He was in the world. A like work also has been wrought by the Lord at this day, because, as was said above, at this day is His second coming, which was everywhere predicted in the Apocalypse, and also in Matthew (xxiv. 3, 30), Mark (xiii. 26), and Luke (xxi. 27), and in the Acts of the Apostles (i. 11), and in other places. The difference is that, at His first coming, the hells had grown to such an extent from the multitude of idolaters, magicians, and falsifiers of the Word; but at this second coming, they had grown from Christians so called, both such as are imbued with naturalism, and also such as have falsified the Word by confirmations of their fabulous faith regarding three Divine Persons from eternity, and regarding the passion of the Lord, that it was redemption itself; for these are they who are meant by the dragon and his two beasts in the Apocalypse (chap. xii. and xiii. 2). The second reason why the Lord also redeemed angels, is that not only every man, but also every angel, is withheld by the Lord from evil and held in good; for no one, whether angel or man, is in good from himself, but all good is from the Lord. When, therefore, the footstool of the angels, which is in the world of spirits, was taken away from them, it was then with them as with one sitting upon a throne when its supports are removed. That the angels are not pure in the sight of God is evident from the prophetic parts of the Word, and also from Job; and likewise from this, that there is not any angel who had not first been a man. Hereby is confirmed what was said in the Faith of the New Heaven and the New Church in the universal and in the particular form, prefixed to this work, namely, that the Lord came into the world that He might remove hell from man, and that He did remove it by means of combats against it and by victories

over it; thus He subjugated it, and reduced it to order and under obedience to Himself. And also by these things there, that Jehovah God descended and assumed the Human, to the end that He might reduce to order all things which were in heaven and all things which were in hell, and all things which were in the church; because at that time the power of the devil, that is, of hell, prevailed over the power of heaven, and upon earth the power of evil over the power of good, and hence a total damnation stood before the door and threatened. This impending damnation Jehovah God removed by means of His Human, and thus He redeemed men and angels: from which it is manifest that without the coming of the Lord no one could have been saved. It is similar at this day; therefore, unless the Lord comes again into the world, no one can be saved (see above, n. 2, 3).

122. That the Lord has delivered the spiritual world, and through this spiritual world is about to deliver the church from universal damnation, may be illustrated by comparison with a king, who, by victories over the enemy, liberates the princes his sons, whom the enemy had taken, confined in prisons, and bound with chains, and brings them back to his palace; also by comparison with a shepherd, who, like Samson and David, rescues his sheep from the jaws of the lion or the bear, or drives away those wild beasts rushing forth from the forest into the pastures, and pursues them even to the utmost limits of the pastures, and at last forces them into swamps or deserts, and then returns to the sheep, and feeds them in safety, and gives them drink from fountains of pure water. It may also be illustrated by comparison with one who sees a serpent coiled up, lying in the way, and ready to wound the heel of the traveller; and who seizes it by the head, and, though it twists itself about his hand, carries it home and cuts off its head and throws the rest into the fire. It may also be illustrated by comparison with a bridegroom or a husband, who, when he sees an adulterer attempting to do violence to his bride or wife, attacks him, and either

wounds his hand with a sword, or belays his legs and loins with blows, or has him driven into the streets by his servants, who pursue him with clubs even to his house; and so he leads his wife now free into his chamber. By a bride and a wife also in the Word is meant the Lord's church; and by adulterers are meant its violators, who are those who adulterate His Word; and because the Jews did this, they were called by the Lord an adulterous generation.

123. IV. *Redemption was a work purely Divine.* He who knows what hell is, and what were its height and inundation over the whole world of spirits at the time of the Lord's coming, and also with what power the Lord cast down and dispersed hell, and afterward reduced it together with heaven into order, cannot but be amazed and exclaim that all this was a work purely Divine. First, as to what hell is: it consists of myriads of myriads, since it is composed of all those who from the creation of the world by evils of life and falsities of faith have alienated themselves from God. Second, as to the height and inundation of hell over the whole world of spirits, at the time of the Lord's coming, something has been stated in the preceding articles. What it was at the time of the first coming, was not made known to any one, for it is not revealed in the literal sense of the Word. But what it was at the time of His second coming, it was granted to see with my eyes; from which conclusions may be drawn concerning the former; and this second coming is described in a little treatise concerning the *Final Judgment*, published at London in the year 1758; as also with what power the Lord cast down and dispersed that hell; but to transfer hither what is described from personal observation in that little work is needless, because that is extant, and there are yet copies in abundance at the booksellers in London. Every one who reads that treatise may clearly see that this was the work of the omnipotent God. Third, how the Lord afterward reduced all things both in heaven and in hell, into

order, has not yet been described by me, since the establishment of order in the heavens and the hells has continued in progress from the day of the final judgment to the present time, and still continues; but after this book is published, if it be desired, it shall be given to the public. As to myself, I have seen, and do see every day, the Divine omnipotence of the Lord in this thing, as in full view. This last work is properly the work of redemption, and the former properly that of the final judgment; those who view these two things distinctly may see many things which in the prophetic parts of the Word are concealed under figures; and yet can see them described when, by unfolding the correspondences, they are brought forth into the light of the understanding. The Divine work of judgment and that of redemption can be illustrated only by comparisons, and so but imperfectly. They may be illustrated by comparison with a battle against the armies of all the nations in the whole world, armed with spears, shields, swords, muskets, and cannon, having skilful and cunning generals and other officers; and this because many in hell are skilled in arts unknown in our world, in which they practise together, how to attack, ensnare, beset, and assault those who are from heaven. The combat of the Lord with hell may also be compared, however imperfectly, with a combat with the wild beasts of the whole world, and with their slaughter and subjugation, until not one of them dares to come forth and make an assault upon any man who is in the Lord; whence, if any one shows a threatening look, he suddenly shrinks back, as if he felt the vulture in his bosom, endeavoring to eat through even to the heart. Infernal spirits are also described in the Word as wild beasts: these, too, are meant in Mark (i. 13) by the wild beasts with which the Lord was for forty days. Comparison may also be made with resistance to the whole ocean, rushing with its billows into countries and cities when the dikes are broken through. The subjugation of hell by the Lord is also meant by His calming the sea, when He said, *Peace, be still* (Mark

iv. 38, 39: Matt. viii. 26: Luke viii. 23, 24). For by the sea there, as in many other places, is signified hell. The Lord, with similar Divine power, at this day fights against hell in every man who is being regenerated; for hell assaults all such with diabolical fury; and unless the Lord resisted and subdued it, man could not but yield. For hell is as one monstrous man, and like a huge lion, with which also it is compared in the Word. And therefore unless the Lord should keep that lion or that monster bound with manacles and fetters, it could not be otherwise than that a man, when rescued from one evil, would of himself fall into another, and then into many more.

124. V. *This redemption itself could not have been effected but by God incarnate.* In the preceding article it was shown that redemption was a work purely Divine, consequently that it could not have been performed but by an omnipotent God. The reason that it could not have been performed but by God incarnate, that is, made Man, is, that Jehovah God, such as He is in His infinite essence, cannot draw near to hell, much less enter into it; for He is in purest and first things. And so Jehovah God, being in Himself such, if He should only breathe upon those who are in hell, would kill them in a moment; for He said to Moses, when he wished to see Him, *Thou canst not see My face, for there shall no man see Me and live* (Exod. xxxiii. 20). As, therefore, Moses could not see Him and live, still less could those who are in hell, where all are in the outmost and grossest things, and so in those most remote; for they are the lowest natural. Therefore, unless Jehovah God had assumed the Human, and thus clothed Himself with a body which is in outmosts, He might have undertaken any redemption in vain. For who can attack any enemy, unless he approach him, and be furnished with arms for the battle? Or who can drive away and destroy dragons, hydras, and basilisks in some desert, unless he cover his body with a coat of mail and his head

with a helmet, and have a spear in his hand? Or who can catch whales in the sea, without a ship and the proper implements for catching them? By these and similar things may be illustrated, though not justly compared, the battle of the omnipotent God with the hells, upon which battle He could not have entered, unless He had first put on the Human. But it should be known that the battle of the Lord with the hells was not an oral battle, as between reasoners and wranglers — such a battle effects nothing at all there — but it was a spiritual battle, which is of Divine truth from Divine good, the very vital essence of the Lord: the influx of this by way of sight, no one in hell can resist. There is in it such power that the infernal spirits flee away at the mere perception of it, cast themselves down into the deep, and creep into caverns to hide themselves. This is the same that is described in Isaiah: *They shall enter into the caverns of the rocks, and into the fissures of the dust, for fear of Jehovah, when He shall arise to terrify the earth* (ii. 19); and in the Apocalypse: *They shall all hide themselves in the caves and in the rocks of the mountains, and shall say to the mountains and rocks, Fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb* (vi. 15, 16). What was the Lord's power which He has from the Divine good, while He executed the final judgment in the year 1757, may be evident from what is described in the little treatise concerning that judgment — as that He tore up from their places the hills and mountains which the infernals occupied in the world of spirits, and scattered them far and wide, causing some to sink down out of sight; and that He deluged their cities, villages, and fields with a flood, and overwhelmed their lands from the deep, and cast them with their inhabitants into whirlpools, bogs, and fens; besides many other things, all of which were done by the Lord alone, through the power of Divine truth from Divine good.

125. That Jehovah God could not have operated and effected these things, except by His Human, may be illus-

trated by various comparisons, as that one who is invisible cannot join hands nor converse with one who is not visible to him; not even an angel or a spirit with a man, though he should stand close to his body and before his face. Neither can one's soul speak and act with any one, except through his body. The sun cannot enter with its light and heat into any man, beast, or tree, unless it first enter the air, and act through this; so too it cannot enter into fishes, except through the water; for it must act through the element in which the subject is. No one can scale a fish without a knife, nor pluck a crow without fingers, nor descend to the bottom of a lake without a diving-bell. In a word, one thing must be accommodated to another, before any communication and operation against it or with it can be effected.

126. VI. *The passion of the cross was the last temptation which the Lord as the greatest prophet sustained, and was the means of the glorification of His Human, that is, of union with the Divine of His Father; but it was not redemption.* There are two things for which the Lord came into the world, and by which He saved men and angels, namely, redemption and the glorification of His Human. These two are distinct from each other, but yet they make one for salvation. What redemption is has been shown in the preceding articles, namely, that it was battle with the hells, subjugation of them, and afterward the establishment of order in the heavens. But glorification is the uniting of the Human of the Lord with the Divine of His Father. This was done successively, and was fully completed by the passion of the cross; for every man ought, on his part, to approach to God, and in proportion as man approaches, God on His part enters. This is the same as with a temple; it is first to be built, and this is done by the hands of men; and afterward it is to be consecrated, and finally prayer offered that God may be present, and unite Himself with the church there. The reason why the union itself was fully effected by the passion of the cross,

is that this was the last temptation which the Lord underwent in the world, and conjunction is effected by temptations; for in them man to appearance is left to himself alone, though he has not been left alone, for God is then most really present in his inmosts, and supports him; when thus one conquers in temptation, he is most intimately conjoined with God; and the Lord then was most intimately united to God His Father. That the Lord in the passion of the cross was left to Himself, is evident from this His exclamation upon the cross: *My God, why hast Thou forsaken Me?* and also from these words of the Lord: *No one taketh life from Me, but I lay it down of Myself; I have power to lay it down, and I have power to take it again; this commandment have I received of My Father* (John x. 18). From these passages it may now be evident that the Lord did not suffer as to the Divine, but as to the Human; and that then an inmost and thus a complete union was effected. This may be illustrated by the fact that while a man suffers as to the body, his soul does not suffer, but only grieves; and God takes away this grief after the victory, and wipes it away as one wipes tears from the eyes.

127. These two things, redemption and the passion of the cross, must be perceived distinctly, otherwise the human mind, like a ship, falls into quicksands or upon rocks and is lost with the pilot, master, and sailors; that is, it errs in all those things which are of salvation by the Lord; for a man without a distinct idea concerning those two things is as one who dreams, and sees imaginary things, and draws conclusions from those things which he thinks to be real, when yet they are unreal; or he is as one who walks in the night, and, while he takes hold of the leaves of some tree, thinks them to be the hair of a man, and comes nearer, and entangles his own hair in them. But though redemption and the passion of the cross are two distinct things, yet they make one with respect to salvation; since the Lord, by union with His Father, which was completed by the passion of the cross, became Redeemer to eternity.

128. Concerning the glorification, by which is meant the uniting of the Divine Human of the Lord with the Divine of the Father, that it was fully completed by the passion of the cross, the Lord Himself thus speaks in the Evangelists: After Judas went out, *Jesus said, Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him* (John xiii. 31, 32). Here glorification is said both of God the Father and of the Son, for it is said, God is glorified in Him, and God will glorify Him in Himself: that this is to be united is manifest. *Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee* (xvii. 1, 5); it is so said because the uniting was reciprocal, as is said, the Father in Him and He in the Father. *Now is My soul troubled;* and He said, *Father, glorify Thy name; and there came a voice from heaven, I have both glorified, and will glorify again* (xii. 27, 28); this was said because the uniting was effected successively. *Ought not Christ to suffer this, and enter into His glory?* (Luke xxiv. 26.) Glory, in the Word, when attributed to the Lord, signifies Divine truth united to Divine good. From these passages it is very manifest that the Human of the Lord is Divine.

129. The reason why the Lord was willing to be tempted even to the passion of the cross was, that He was The Prophet; and prophets formerly signified the doctrine of the church from the Word, and hence they represented the state of the church, what it was, by various things, and even by things unjust, grievous, and abominable, which were enjoined on them by God. But the Lord, because He was the Word itself, as The Prophet represented by the passion of the cross the Jewish Church, how it profanes the Word itself. To this reason another may be added, that thus He might be acknowledged in the heavens as the Saviour of both worlds; for all the things of His passion signified such things as are of the profanation of the Word, and the angels understand them spiritually while the men of the church understand them nat-

urally. That the Lord was The Prophet, is evident from these passages: The Lord said, *A prophet is not without honor save in his own country and in his own house* (Matt. xiii. 57: Mark vi. 4: Luke iv. 24). *Jesus said, It is not meet that a prophet perish out of Jerusalem* (Luke xiii. 33). *Fear seized them all, praising God, and saying that a great prophet was raised up among them* (Luke vii. 16). They said concerning Jesus, *This is the prophet of Nazareth* (Matt. xxi. 11: John vii. 40, 41). And in Deuteronomy it was said that a prophet should be raised up from the midst of the brethren, whose words they should obey (xviii. 15–19).

130. That prophets represented the state of their church as to doctrine from the Word, and life according to the doctrine, is evident from these passages: It was commanded the prophet Isaiah, that he should loose the sackcloth from off his loins, and the shoe from off his foot, and should go naked and barefoot three years, for a sign and a wonder (Isa. xx. 2, 3). It was commanded the prophet Ezekiel, that he should represent the state of the church by making vessels for removing, and that he should remove to another place, in the sight of the sons of Israel, and should bring forth the vessels by day, and should go forth in the evening through a hole dug in the wall, and should cover his face that he might not see the ground, and that thus he should be a sign to the house of Israel, and should say, *Behold, I am your sign; as I have done, so shall it be done to you* (Ezek. xii. 3–7, 11). It was commanded the prophet Hosea that he should represent the state of the church by taking to himself a harlot to wife; and also he took her, and she brought forth to him three sons, one of whom he called Jezreel, another Not-to-be-pitied, and the third Not-my-people. And again it was commanded him that he should go and love a woman beloved by her companion, and an adulteress, whom also he bought for himself (Hos. i. 2–9; iii. 2, 3). It was also enjoined upon a certain prophet that he should put ashes upon his eyes, and suffer himself to be smitten and beaten (1 Kings xx. 35, 37).

It was enjoined upon the prophet Ezekiel that he should represent the state of the church by taking a tile, and that he should portray upon it Jerusalem, lay siege, and cast a rampart and a mound against it, should put a pan of iron between himself and the city, and should lie upon the left side and upon the right side. Also, that he should take wheat, barley, lentiles, millet, and fitches, and make bread of them, and also a cake of barley with man's dung; and because he prayed that this might not be, it was permitted that he should make it with cow's dung. It was said to him, *Lie thou upon the left side, and lay the iniquity of the house of Israel upon it: the number of days that thou shalt lie upon it, thou shalt bear their iniquity; for I will give thee the years of their iniquity according to the number of the days, three hundred and ninety days, that thou mayest bear the iniquity of the house of Israel; and when thou shalt have accomplished these, thou shalt lie upon thy right side, that thou mayest bear the iniquity of the house of Judah* (Ezek. iv. 1–15). That the prophet by these things bore the iniquities of the house of Israel, and of the house of Judah, and did not take them away and thus expiate them, but only represented and pointed them out, is manifest from what follows there: *And Jehovah saith, The sons of Israel shall eat their bread unclean . . . behold, I will break the staff of bread . . . that they may want bread and water, and be made desolate, a man and his brother, and consume away because of their iniquity* (iv. 13, 16, 17). The like is therefore meant of the Lord, where it is said, *He hath borne our sicknesses and carried our sorrows . . . Jehovah hath laid on Him the iniquities of us all. . . . By His knowledge hath He justified many, because He hath borne their iniquities* (Isa. liii. 4, 6, 11); where in the whole chapter the subject is the passion of the Lord. That the Lord, as The Prophet, represented the state of the Jewish Church, as to the Word, is manifest from the particulars of His passion — as that He was betrayed by Judas, that He was taken and condemned by the chief priests and by the elders, that they buffeted Him,

that they smote His head with a reed, that they put on Him a crown of thorns, that they divided His garments and cast the lot for His vesture, that they crucified Him, that they gave Him vinegar to drink, that they pierced His side, that He was buried, and that on the third day He rose again. His being betrayed by Judas signified that He was betrayed by the Jewish nation, with whom the Word then was, since Judas represented that nation; His being taken and condemned by the chief priests and elders signified that He was so by all that church; their buffeting Him, spitting in His face, scourging Him, and smiting His head with a reed, signified that they did in like manner to the Word as to its Divine truths; their putting on Him a crown of thorns signified that they falsified and adulterated those truths; their dividing His garments and casting the lot upon His vesture signified that they dispersed all the truths of the Word, but not its spiritual sense, which sense was signified by the Lord's vesture; their crucifying Him signified that they destroyed and profaned the whole Word; their offering Him vinegar to drink signified that the truths which they had were merely falsified truths, therefore He did not drink it; their piercing His side signified that they totally extinguished all the truth of the Word and all the good of it; His being buried signified the rejection of what remained from the mother; His rising again on the third day signified His glorification, or the union of His Human with the Divine of the Father. Hence it is now manifest that to bear iniquities does not mean to take them away, but to represent the profanation of the truths of the Word.

131. These things, also, may be illustrated by comparisons, which is done for the sake of simple minds, which see better from comparisons than from deductions formed analytically from the Word and at the same time from reason. Every citizen or subject is united to his king by doing his commands and precepts, and more so if he suffers hardships for him, and still more if he undergoes death for him, as in combats and battles. In like manner, a friend is united to

a friend, a son to his father, and a servant to his master, by doing those things which are agreeable to their will, and more so if they defend them against their enemies, and still more if they fight for their honor. Who is not united to the virgin whom he is courting for a bride, when he fights with those who defame her, and contends with his rival even to wounds? That they are united by such means, is according to a law inscribed on nature. The Lord says, *I am the good Shepherd: the good Shepherd layeth down His life for the sheep . . . therefore doth My Father love Me* (John x. 11, 17).

132. VII. *The belief that the passion of the cross was redemption itself is a fundamental error of the church; and that error, together with the error concerning three Divine persons from eternity, has perverted the whole church, so that nothing spiritual is left in it.* What at this day more fills and crams the books of the orthodox, or what is more zealously taught and inculcated in the schools, and more frequently preached and proclaimed from the pulpits, than that God the Father, being enraged against the human race, not only removed it from Himself, but also sentenced it to universal damnation, and thus excommunicated it; but, because He is gracious, He persuaded or excited His Son to descend and take upon Himself the determined damnation, and thus appease the anger of His Father; and that thus and not otherwise He could look upon man with some favor? Then, that this was also done by the Son, who in taking upon Himself the damnation of the human race suffered Himself to be scourged by the Jews, to be spit upon in the face, and then to be crucified as the accursed of God (Deut. xxi. 23); and that the Father, after this was done, became propitious, and from love toward His Son retracted the sentence of damnation, but only for those for whom the Son should intercede; and that the Son thus became a Mediator in the presence of His Father for ever. These and other like things at this day resound in the

temples, and are reverberated from the walls as an echo from the woods, and fill the ears of all there. But cannot any one whose reason is enlightened and made sound by the Word see that God is mercy and pity itself, because He is love itself and good itself, and that those are His essence? and that hence it is a contradiction to say that mercy itself or good itself can look upon man with anger, and decree his damnation, and still continue to be His Divine essence? Such things are scarcely ascribed to a good man, but to a wicked man; nor to an angel of heaven, but to a spirit of hell; and therefore it is abominable to ascribe them to God. But if the cause of the error be sought, it is this, that they have taken the passion of the cross to be redemption itself; and from this have flowed those opinions, as from one falsity flow falsities in a continued series, or as from a cask of vinegar nothing flows but vinegar, or from an insane mind nothing but what is insane; for from one conclusion made, theorems of the same sort follow: they lie hidden within the conclusion, and they come forth from it one after another. So from this concerning the passion of the cross, that it is redemption, still many other things scandalous and dishonorable to God may come forth or be drawn, until it comes to pass, as Isaiah says: *The priest and the prophet err through strong drink . . . they stumble in judgment; all tables are full of vomit and filth* (xxviii. 7, 8).

133. From this idea in regard to God and redemption, all theology has from spiritual become in the lowest degree natural; which follows from merely natural properties being attributed to God; and yet on the idea of God and on the idea of redemption, which makes one with salvation, every thing of the church depends. For that idea is like the head, from which all things of the body proceed; and so, when that is spiritual, all things of the church become spiritual, and when that is natural all things of the church become natural. Thus because the idea concerning God and redemption has become merely natural, that is, sensual and

corporeal, therefore all things which the heads and members of the church have taught and still teach in their dogmatic theology are merely natural. The reason why nothing but falsities can be produced therefrom, is that the natural man continually acts against the spiritual, and hence he regards spiritiual things as ghosts and phantoms in the air. Thus it may be said that on account of that sensual idea in regard to redemption, and hence in regard to God, the ways to heaven, which are ways to the Lord God the Saviour, have been beset by thieves and robbers (John x. 1, 8, 9); and that in the temples the doors have been thrown down, so that dragons and owls, the tziim and the ijim, have entered, and sing together in horrible discord. That this idea regarding redemption and regarding God pervades the faith of the present age, is known; for that faith is that men should pray to God the Father that He would remit their sins for the sake of the cross and blood of His Son; and to God the Son, that He would pray and intercede for them; and to God the Holy Spirit, that He would justify and sanctify them. And what else is this than to make supplication to three Gods in their order? And how, then, is the thought of the Divine government different from that of an aristocratic or hierarchic government? or from that of a Triumvirate such as there was once at Rome? Instead of a Triumvirate it may however be called a Tripersonate. And what, then, is easier for the devil than, as is said, to divide and rule? that is, to distract the minds of men, and excite rebellious movements, now against one God, now against another, as has been done from the time of Arius to the present day; and thus to cast down from the throne the Lord God the Saviour, who has all power in heaven and earth (Matt. xxviii. 18), and set upon it some one of his minions, and ascribe worship to him; or because it is taken away from him, to take it away also from the Lord Himself?

134. To the above will be added these Relations. *First:* I once went into a temple in the world of spirits, where many

were assembled; and, before the sermon, they reasoned among themselves concerning Redemption. The temple was square, and there were no windows in the walls, but a large opening above in the middle of the roof, through which light from heaven entered, and gave more light than if there had been windows at the sides. And behold, suddenly, while they were talking about redemption, a black cloud coming from the north covered the opening, causing such darkness that they could not see one another, and scarce could one see the palm of his hand. While they stood amazed on account of this, lo, that black cloud was cleft in the middle, and through the cleft were seen angels sent down from heaven, who dispersed the cloud on this side and on that, so that it became again light in the temple. Then the angels sent down one of their number into the temple, who in their stead asked the congregation what they were contending about, since so thick a cloud came over them and took away the light and brought on darkness. They answered that it was about redemption, and that this was wrought by the Son of God by the passion of the cross, and that by this He made expiation, and delivered the human race from damnation and eternal death.

But to this the deputed angel said, "What by the passion of the cross? Explain, why by that." And then a priest came and said, "I will set forth in order what we know and believe, which is, that God the Father, being angry with the human race, condemned it, and excluded it from His clemency, and declared all accursed and reprobate, and doomed them to hell; and that He wished His Son to take upon Himself that condemnation, and that the Son consented, and for that purpose descended and assumed the Human, and suffered Himself to be crucified, and thus the condemnation of the human race to be transferred to Himself; for it is written, *Cursed is every one that hangeth on the wood of a cross;* and that the Son thus appeased the Father by interceding and mediating; and that then the Father, from love toward His

Son, and moved with the misery seen in Him upon the wood of the cross, determined that He would forgive; 'But only those to whom I impute Thy righteousness; these I will make, from sons of wrath and curse, sons of grace and blessing, and will justify and save; but the rest may remain, as was before determined, sons of wrath.' This is our faith, and these things are the righteousness which God the Father introduces into our faith, which alone justifies and saves."

The angel having heard these words was silent for a long time, for he was fixed in astonishemnt; and then he broke silence and spoke these words: "Can the Christian world be so insane, and wander from sound reason into such delirium and conclude the fundamental article of salvation from such paradoxes? Who cannot see that those things are diametrically contrary to the Divine essence, that is, contrary to the Lord's Divine love and His Divine wisdom, and, at the same time, contrary to His omnipotence and omnipresence? No good master can deal so with his servants and maids; nay, a wild beast is not so cruel to its cubs, nor a bird of prey to its young. It is unspeakable. Is it not contrary to His Divine essence to annihilate the calling made for all and every one of the human race? Is it not contrary to the Divine essence to change the order established from eternity, which is, that every one should be judged according to his life? Is it not contrary to the Divine essence to withdraw love and mercy from any man, and much more from the whole human race? Is it not contrary to the Divine essence to be brought back to mercy from the misery seen in the Son, and since mercy is God's very essence to be brought back to His own essence? It is abominable to think that He ever went out of it, for it is Himself from eternity to eternity. And, is it not impossible to introduce into any such thing as your faith is, the righteousness of redemption, which in itself is of the Divine omnipotence, and to impute and ascribe it to man, and to declare him righteous, pure, and holy without any other means? Is it not impossible to remit sins to any one, and to renew, re-

generate, and save any one by imputation alone, and thus to turn unrighteousness into righteousness, and curse into blessing? If that were possible, would it not be possible to turn hell into heaven and heaven into hell, or the dragon into Michael and Michael into the dragon, and so to end the battle between them? What is necessary but to take away the imputation of your faith from one, and put it upon the other? So we who are in heaven would for ever be in trepidation. Nor is it in accordance with justice and judgment that one should take upon himself another's wickedness, and the wicked become innocent, and that wickedness should so be washed away. Is not this contrary to justice, both Divine and human? The Christian world as yet does not know that order exists; and still less does it know what the order is which God introduced into the world at the time when He created it; and that God cannot act contrary to it, for, if He should, He would be acting contrary to Himself; for God is order itself."

The priest understood what was said by the angel, because the angels who were above infused light from heaven; and then he groaned, and said, "What is to be done? All at this day so preach and pray and believe. This is in the mouth of all, 'Good Father, have mercy on us, and remit to us our sins for the sake of Thy Son's blood, which He shed for us on the cross;' and to Christ it is said, 'Lord, intercede for us;' to which we priests add, 'Send to us the Holy Spirit.'"

And then the angel said, "I have observed that the priests prepare eye-salve from the Word not interiorly understood, with which they anoint the eyes that are blinded by their faith, or they make of it as it were a plaster for themselves, which they put upon the wounds inflicted by their dogmas, but still they do not heal them, because they are inveterate; therefore go to him who stands there — and he pointed with the finger to me — he will teach you from the Lord that the passion of the cross was not redemption, but that it was the uniting of the Human of the Lord with the Divine of the

Father, while redemption was the subjugation of the hells and the establishing of order in the heavens; and that, unless those things had been performed by the Lord when He was in the world, there would have been no salvation for any on earth, nor for any in the heavens; and he will teach you also the order introduced from the creation, according to which men must live to be saved, and that they who do live according to it are numbered among the redeemed, and are called the elect." When this was said, windows were made in the temple at the sides, through which light flowed in from the four quarters of the world, and cherubs appeared flying in the splendor of light; and the angel was taken up to his companions above the opening, and we retired full of gladness.

135. *Second Relation.* One morning as I awaked from sleep, the sun of the spiritual world appeared to me in its splendor, and under it I saw the heavens, distant as the earth from its sun; and then were heard from the heavens things beyond expression in words, which yet being collected were articulated into this expression, that there is one God, who is Man, whose habitation is in that sun. This articulate sentence fell through the intermediate heavens to the lowest, and from this into the world of spirits, where I was; and I perceived that the idea of one God, which the angels had, was changed, according to the degrees of descent, into an idea of three Gods. When I observed this, I began to speak with those who thought of three Gods, saying, "Oh, what an enormity! Whence do you get that?" And they answered, "We think of three, from our perceptive idea of the triune God; but still this does not fall into our mouth; when we speak, we always say roundly, that God is one; if in our minds there is another idea, let it be, provided it do not flow down and divide the unity of God in the mouth; but still from time to time it does flow down, because it is within; and then, if we should speak out, we should say three Gods; but we are on our guard against this, lest we be exposed to the ridicule of those who hear us."

And then they spoke openly from their thought, saying, "Are there not three Gods, because there are three Divine Persons, each one of whom is God? We cannot think otherwise, since the leader of our church, from the depository of his holy dogmas, ascribes creation to one, redemption to another, and sanctification to the third; and, especially, since he attributes to each of them His peculiar properties, which, he asserts, are incommunicable, and which are not only creation, redemption, and sanctification, but also imputation, mediation, and operation. Is there not, then, one who created us, and he also imputes? another who redeemed us, and he also mediates? and a third who operates the mediate imputation, and he also sanctifies? Who does not know that the Son of God was sent by the Father into the world to redeem the human race, and thus become Expiator, Mediator, Propitiator, and Intercessor? And, because he is one with the Son of God from eternity, are there not two Persons distinct from each other? and because these two are in heaven, one sitting at the right hand of the other, must there not be a third Person, who may execute in the world what is decreed in heaven?"

Having heard this, I was silent, but thought with myself, Oh, what infatuation! They do not know any thing at all of what is meant in the Word by mediation. And then, by command of the Lord, three angels descended from heaven and were associated with me, in order that from interior perception I might speak with those who had the idea of three Gods; and particularly concerning mediation, intercession, propitiation, and expiation, which are attributed by them to the second Person, or the Son, but not until He had become man, many ages after the creation, when those four means to salvation were not yet in existence, and thus God the Father was not propitiated, the human race not expiated, nor any one sent from heaven, to intercede and mediate.

Then, from the inspiration brought me, I spoke with them, saying, "Come hither as many as can, and hear what is meant

in the Word by mediation, intercession, expiation, and propitiation. These four are predicated of the grace of the one God in His Human. God the Father can never be approached, nor can He come to any man, because He is infinite, and in His *Esse*, which is Jehovah; for if He should come to man from this, He would consume him, as fire consumes wood and reduces it to ashes. This is plain from these things in the Word: that He said to Moses who wished to see Him, that no one can see Him and live (Exod. xxxiii. 20); and the Lord said, *No one hath seen God at any time, save the Son, who is in the bosom of the Father* (John i. 18: Matt. xi. 27); also that *No one hath heard the voice of the Father, nor seen His shape* (John v. 37). We read, indeed, that Moses saw Jehovah face to face, and spoke with Him mouth to mouth; but this was done through an angel; in like manner with Abraham and Gideon. Now, because God the Father in Himself is such, it pleased Him to assume the Human, and in this to admit men to Himself, and thus to hear them and to speak with them; and this Human is what is called the Son of God; and this is what mediates, intercedes, propitiates, and expiates. I will tell, therefore, what those four things, predicated of the Human of God the Father, signify.

"Mediation signifies that the Human is the medium between them, through which man may come to God the Father, and God the Father may come to man, and so teach and lead him that he may be saved; wherefore the Son of God, by whom is meant the Human of God the Father, is called Saviour; and in the world, Jesus, that is, Salvation. Intercession signifies perpetual mediation; for love itself, of which are mercy, clemency, and grace, perpetually intercedes, that is, mediates, for those who do His commandments, whom He loves. Expiation signifies the removal of sins, into which man would rush if Jehovah should be immediately approached by him. Propitiation signifies the operation of clemency and grace, lest man by sins should

bring himself into condemnation; likewise protection, lest he should profane holiness; this was signified by the propitiatory or mercy-seat over the ark in the tabernacle. It is known that God spoke in the Word according to appearances, as that He is angry, avenges, tempts, punishes, casts into hell, condemns, yea, that He does evil; when yet He is angry with no one, He does not avenge, tempt, punish, cast into hell, nor condemn. These things are as far from God as heaven is from hell, and infinitely farther; wherefore they are forms of speech from appearance; such, also, in another sense, are expiation, propitiation, intercession, and mediation, by which are meant the ways and means of access to God and of receiving grace from God through His Human; which not being understood, men have divided God into three, and upon these three have founded all the doctrine of the church, and so have falsified the Word: from this is the abomination of desolation, foretold by the Lord in Daniel, and again in Matthew (xxiv)." When I had said this, the company of spirits retired from around me, and I observed that they who actually had the thought of three Gods looked toward hell, and those who had the thought of one God, in whom is the Divine Trinity, and that this is in the Lord God the Saviour, looked toward heaven; and to these appeared the sun of heaven, in which Jehovah is in His Human.

136. *Third Relation.* I saw at a distance five academies, each of them surrounded with light from heaven. The first was surrounded with purple light, like that in the clouds in the morning before sunrise on earth; the second was surrounded with a yellow light, like that of the morning after sunrise; the third was surrounded with a bright white light, like that of noonday in the world; the fourth was surrounded with a middle kind of light, such as there is when it begins to be mingled with the shade of evening; and the fifth stood in the very shade of evening. The academies in the world of spirits are spacious halls, where the learned assemble, and discuss various arcana, which serve to promote their knowl-

edge, intelligence, and wisdom. On seeing them, I felt a strong desire to go to one of them, and I went in the spirit to that which was surrounded with a middle kind of light; and I entered, and there was seen a company of learned men assembled, who were discussing what is involved by that which is said of the Lord, that, *being taken up into heaven, He sitteth at the right hand of God* (Mark xvi. 19). Most of the company assembled said that this should be understood exactly according to the words, that the Son thus sits beside the Father. But it was asked, "Why so?" Some answered that the Son was placed by the Father at the right hand, on account of the redemption which He accomplished; some, that He sits thus out of love; some, that it was in order that He might be His Counsellor, and because He is so, that He may receive honor from the angels; and some that it was for the reason that it was given Him by the Father to reign in His stead, for we read that *All power is given unto Him in heaven and on earth;* but a great part, that He may hear those on the right hand, for whom He intercedes; for all in the church at this day go to God the Father, and pray Him to have mercy for the sake of the Son; and this causes the Father to turn Himself to Him, that He may receive His mediation. But some said that only the Son of God from eternity sits at the right hand of the Father, that He may communicate His Divinity with the Son of Man born in the world.

On hearing these words, I wondered exceedingly that learned men, though they had been living some time in the spiritual world, should still be so ignorant of heavenly things; but I perceived the cause, that by confidence in their own intelligence they did not suffer themselves to be instructed by the wise. But that they might not continue any longer in ignorance concerning the Son's sitting on the right hand of the Father, I raised my hand, begging that they would listen to a few words which I wished to speak on the subject. And as they assented, I said, "Do you not know from the Word that the Father and the Son are one, and that the Father is

in the Son and the Son in the Father? This the Lord openly says (John x. 30, and xiv. 10, 11). If you do not believe these words, you divide God into two, which being done, you cannot think otherwise than naturally, sensually, even materially, concerning God, which has also been done in the world ever since the Nicene council, that introduced three Divine Persons from eternity, and thereby turned the church into a theatre, where hung a painted curtain, within which the actors represented strange scenes. Who does not know and acknowledge that God is one? If you acknowledge this in heart and spirit, all that you have said is dissipated of itself, and rebounds into the air, like idle words from the ear of a wise man."

At these words, many were enraged and longed to pull my ears and command silence; but the president of the assembly, in indignation, said, "The discussion here is not concerning the unity and the plurality of God, because we believe both; but concerning this: What is involved by the Son's sitting at the right hand of His Father? If you know any thing about this, speak." And I answered, "I will speak; but, I beseech you, stop the noise." And I said, "By sitting on the right hand is not meant sitting on the right hand, but the omnipotence of God by means of the Human which He assumed in the world; by this He is in lasts as well as in firsts; by this He entered, destroyed, and subjugated the hells; by this He established order in the heavens; so by this He redeemed both angels and men, and continues to redeem for ever. If you consult the Word, and are such that you can be enlightened, you will perceive that by the right hand there, is meant omnipotence — as in Isaiah: *My hand hath laid the foundation of the earth, and My right hand hath spanned the heavens* (xlviii. 13); *Jehovah hath sworn by His right hand, and by the arm of His strength* (lxii. 8). And in David: *Thy right hand holdeth me up* (Ps. xviii. 35). *Look to the Son, whom Thou madest strong for Thyself . . . let Thy hand be for the man of the*

right hand, for the Son of Man whom Thou madest strong for Thyself (lxxx. 15, 17). From this it is plain how this is to be understood: *Jehovah said unto my Lord: Sit Thou at My right hand, until I make Thine enemies a stool for Thy feet. Jehovah shall send the sceptre of Thy strength out of Zion; rule Thou in the midst of Thine enemies* (Ps. cx. 1, 2). This whole psalm describes the battle of the Lord with the hells, and their subjugation. Since the right hand of God signifies omnipotence, therefore the Lord says that He is to sit at the right hand of power (Matt. xxvi. 64), and at the right hand of the power of God (Luke xxii. 69)."

But at these words the company became tumultuous; and I said, "Take heed to yourselves; perchance a hand may appear from heaven, which, when it appears, as it had appeared to me, strikes an incredible terror of power, and has been to me a confirmation that the right hand of God signifies omnipotence." Scarce was this said when a hand was stretched out under heaven, at the sight of which, so great a terror seized them that they rushed in crowds to the doors and some to the windows to cast themselves out, and some losing their breath fainted away. But I remained not terrified, and after them went slowly away; and at some distance I turned about and saw that academy covered with a dark cloud; and it was told me from heaven that it was so covered because they spoke from the belief of three Gods, and that the former light would return when those of a sounder mind should assemble there.

137. *Fourth Relation.* I heard that a council was convened of those who were celebrated for their writings and learning concerning the faith of the present time, and concerning the justification of the elect thereby. This was in the world of spirits; and it was given me to be present in the spirit; and I saw those convened from the clergy, some assenting and some dissenting. On the right stood those who in the world were called Apostolic Fathers, and who lived in the ages preceding the Nicene council; and on the

left stood men renowned in succeeding ages for their books, printed or written out by students. Many of the latter had their faces shaved, and their heads covered with curled wigs made of women's hair, and some of them had collars of little rolls, and some had collars with wings; but the former had long beards and wore their natural hair. Before both parties there stood a man, a judge and critic of the writings of this age, with a staff in his hand, who struck the floor, and caused silence.

He ascended to the upper step of the pulpit, and breathed out a groan; and from that he wished to raise his voice aloud, but the sighing gasp kept back his voice in the throat; till at length, speaking, he said, "Oh! my brethren, what an age! There has risen up one from the herd of the laity, having neither gown, tiara, nor laurel, who has pulled down our faith from heaven, and cast it into the Styx. Oh, the crime! and yet that alone is our star, which shines like Orion in the night, and like Lucifer in the morning. That man, though advanced in years, is entirely blind in respect to the mysteries of our faith, because he has not opened it and seen in it the righteousness of the Lord the Saviour, and His mediation and atonement; and since he has not seen these, neither has he seen the wonders of His justification, which are the remission of sins, regeneration, sanctification, and salvation. This man, instead of our faith, which is in the highest degree saving, because it is in the three Divine Persons, thus in the whole Deity, has transferred faith to the second Person; and not to Him, but to His Human, which indeed we call Divine from the incarnation of the Son from eternity; but who thinks of it as any thing more than merely human? And what else can thence result, but a faith from which naturalism flows as from a fountain? And such a faith, because it is not spiritual, differs but little from faith in a pope or a saint. You know what Calvin said in his time, of worship from this faith; and I pray, tell me, one of you, whence is faith? Is it not immediately from God, which thus has in it all things of salvation?"

At these words his companions on the left side, with a shaven face and wig and collar as a crown around the neck, clapped their hands, and exclaimed, "You have spoken most wisely! We know that we cannot take any thing which is not given us from heaven. Let that prophet tell us whence faith is, and what it is, if that be not faith. It is impossible that there should be any other, or from any other source; and to produce a faith which is faith, other than this, is as impossible as it is for a man to ride on horseback to a constellation in heaven, and take thence a star, and put it in his pocket and bring it down." This he said, that his companions might laugh at every new faith.

On hearing these words, the men on the right, who had long beards and wore their natural hair, were indignant; and one of them, an old man, who yet seemed like a young man afterward, for he was an angel from heaven, where every age becomes youthful, rose up and spoke, saying, "I have heard what your faith is, which the man in the pulpit has so magnified. But what is that faith but the sepulchre of our Lord after the resurrection, again closed by the soldiers of Pilate? I have opened it, and have seen nothing there but the juggling rods with which the magicians in Egypt did miracles. Truly your faith externally in your eyes is like a chest made of gold and set with precious stones, which when it is opened is empty, except perhaps in the corners of it there may be dust from the relics of Roman Catholics; for these also have the same faith, only at this day it is covered over by them with external sanctities. It is also, to use comparisons, like the vestal virgin among the ancients, buried under ground because she let the sacred fire go out; and I can asseverate that to my eyes it is like the golden calf, around which the children of Israel danced, after Moses departed and ascended into Mount Sinai to Jehovah. Do not wonder that I should speak of your faith by such comparisons, because we speak so of it in heaven. But our faith is, was, and will for ever be, in the Lord God the Saviour, whose Human is Divine, and

whose Divine is Human, thus accommodated to reception, and by means of which the spiritual Divine is united to the natural of man, and there results a spiritual faith in the natural, whence the natural becomes as it were transparent, from the spiritual light in which our faith is. The truths of which it consists are as many as the verses in the sacred volume; those truths are all like stars which manifest and form that faith by their lights. Man takes it from the Word by means of his natural light, in which it is knowledge, thought, and persuasion; but the Lord causes it to become, in such as believe in Him, conviction, trust, and confidence; thus natural faith becomes spiritual, and by means of charity it becomes living. This faith with us is like a queen adorned with as many precious stones as the wall of the holy Jerusalem (Apoc. xxi. 17–20). But lest you should suppose that these things which I have said are only high-flown words, and lest they should therefore be despised, I will read to you some things from the holy Word, from which it will be plain that our faith is not in a man, as you suppose, but in the true God, in whom is all the Divine. John says, *Jesus Christ is the true God and eternal life* (1 John v. 20); Paul, *In Christ dwelleth all the fulness of the Godhead bodily* (Col. ii. 9); and in the Acts of the Apostles it is said that *he preached, both to the Jews and to the Greeks, repentance toward God, and faith in our Lord Jesus Christ* (xx. 21); and the Lord Himself said that all power is given to Him in heaven and in earth (Matt. xxviii. 18); these are but few of what may be cited."

After this the angel looked to me and said, "You know what the so-called Evangelical believe, or are expected to believe, concerning the Lord the Saviour; recite then some things, that we may know whether they are in such fatuity as to believe that His Human is merely human, or whether they ascribe to it something of the Divine, or how they do believe." Then, in the presence of the assembly, I read the following passages from those which I had collected from their book of orthodoxy, called *Formula Concordiæ*, and printed at Leipsic

in the year 1756:—*In Christ the Divine and human natures are so united that they make one person* (pp. 606, 762). *Christ is truly God and Man, in an undivided person, and continues to be so for ever* (pp. 609, 673, 762). *In Christ God is Man, and Man God* (pp. 607, 765). *The human nature of Christ is exalted to all Divine majesty;* this also from many of the fathers (pp. 844–852, 860–865, 869–878). *Christ, as to the human nature, is omnipresent, and fills all things* (pp. 768, 783–785). *Christ, as to the human nature, has all power in heaven and in earth* (pp. 775, 776, 780). *Christ, as to the human nature, sits at the right hand of the Father* (pp. 608, 764). *Christ, as to the human nature, is to be invoked,* confirmed by quotations from Scripture (p. 226). *The Augsburg confession very highly approves of that worship* (p. 19)."

After these passages were read, I turned myself to the president, and said, "I know that all here are consociated with their like in the natural world; tell me, I pray, whether you know with whom you are consociated." He replied in a grave tone, "I do know; I am consociated with a famous man, a leader of illustrious bands from the army of the church." And as he answered in so grave a tone, I said, "Pardon me for asking whether you know where that famous leader lives." And he said, "I know; he lives not far from Luther's tomb." At this I said smiling, "Why do you speak of his tomb? Do you not know that Luther has risen again, and that he has now renounced his erroneous opinions about justification by faith in three Divine Persons from eternity, and has therefore been transferred among the happy of the new heaven, and that he sees and laughs at those who follow him insanely?" And he rejoined, "I know it; but what is that to me?" And then I addressed him in a tone similar to his own, saying, "Inspire the famous companion with whom you are consociated with this — that I fear, contrary to the orthodoxy of his church, he has robbed the Lord of His Divinity, or suffered his pen to plough a furrow in which he has unintentionally sowed naturalism, at the time when he wrote

against the worship of the Lord our Saviour." To this he answered, "I cannot do this, because he and I as to this thing make almost one mind; but he does not understand the things that I say, while I understand clearly all that he says;" for the spiritual world enters into the natural world, and perceives the thoughts of men there; but not the reverse: this is the condition of the consociation of spirits and men.

Now, because I had begun to speak with the president, I said, "I will ask, if you please, yet another question. Do you know that the orthodoxy of the Evangelical, in the handbook of their church, called the *Formula Concordiæ*, teaches that in Christ God is Man, and Man is God, and that His Divine and Human are, and continue for ever to be, in an undivided person? How then could he, and how can you, defile the worship of the Lord with naturalism?" To which he answered, "I know that, and yet I do not know it." So I continued, saying, "I ask him, though he is absent, or you in his stead, Whence was the soul of the Lord our Saviour? If you answer that it was from the mother, you talk insanely; if from Joseph, you profane the Word; but if from the Holy Spirit, you say rightly, if only you mean by the Holy Spirit the Divine proceeding and operating, so that He is the Son of Jehovah God. Again I ask, What is the hypostatic union? If you answer that it is a union as between two, one above and the other below, you talk insanely; for, in that case, you might have made God the Saviour two, as you have made God three; but if you say that it is a personal union like that of the soul and body, you say rightly: this also is according to your doctrine and also to that of the fathers. Consult the *Formula Concordiæ* (pp. 765–768); also the creed of Athanasius where are these words: *The right faith is, that we believe and confess that our Lord Jesus Christ is God and Man; who, although He is God and Man, yet is not two, but one Christ: one altogether, not by confusion of substance, but by unity of person; for, as the rational soul and the flesh is one man, so God and Man is one Christ.* I ask further, What else was

the damnable heresy of Arius, on account of whom the Nicene council was convened by the emperor Constantine the Great, than that he denied the Divinity of the Lord's Human? Again, tell me whom you understand by these words in Jeremiah, *Behold the days come, when I will raise up unto David a righteous Branch who shall reign a King; and this shall be His name, Jehovah our Righteousness* (xxiii. 5, 6; xxxiii. 15, 16). If you say, the Son from eternity, you talk insanely; that was not the Redeemer; but if you say, the Son born in time, who was the only-begotten Son of God (John i. 18; iii. 16), you say rightly; He by redemption became Righteousness, from which you make your faith. Read also Isaiah (ix. 6); together with other passages in which it is foretold that Jehovah Himself was about to come into the world." At these words the president was silent, and turned himself away.

After this, the president wished to close the council with prayer; but suddenly a man then started up from the company on the left, who had a tiara on his head, and a cap over that; and he touched the cap with his finger, and spoke, saying, "I am also consociated with a man in your world, who is there placed in high honor: this I know, because I speak from him, as he does from me." And I asked, "Where is the abode of that eminent person?" He answered, "At Gottenburg; and I once thought from him that your new doctrine savored of Mohammedanism." On hearing which, I saw that all on the right hand, where the apostolic fathers stood, were astonished and changed countenance; and I heard exclamations coming from their minds, through the mouth, "Oh, the sin! Oh, what an age!" But to calm their just indignation, I put forth my hands, and requested a hearing; which being granted, I said, "I know that a man of that eminence wrote some such thing in a letter, which was afterward printed; but if he had known at the time what blasphemy that is, he surely would have torn it in pieces with his fingers, or committed it to the flames. It is such con-

tumely as that which is meant by the words of the Lord to the Jews who said that Christ did miracles by other power than the Divine (Matt. xii. 22–32): and further He also says in the same place, *He that is not with Me, is against Me; and he that gathereth not with Me, scattereth abroad* (v. 30)." At these words, the consociated spirit hung down his head; but presently he raised it up, and said, "I have heard severer things from you than ever." But I rejoined, "The two charges of naturalism and Mohammedanism are the cause of this, which are wicked lies invented by craft, and two deadly stigmas designed to turn away men's wills and deter them from the holy worship of the Lord." And I turned myself to the latter consociated spirit, and said, "Tell him at Gottenburg, if you can, to read what is said by the Lord in the Apocalypse (iii. 18; and also ii. 16)." At these words, a noise was made, but it was stilled by light descending from heaven; in consequence of which many of those on the left side went over to those on the right, those only remaining who think only vain things, and therefore depend on the authority of some master, and also those who believe concerning the Lord in the human only. From both of these classes the light which descended from heaven seemed to be thrown back, and to flow into those who had passed from the left to the right side.

CHAPTER THIRD.

THE HOLY SPIRIT AND THE DIVINE OPERATION.

138. All of the sacred order who have entertained any just idea concerning the Lord our Saviour, on their entrance into the spiritual world, which is generally on the third day after their decease, are first instructed concerning the Divine Trinity; and particularly concerning the Holy Spirit, that it is not a God by itself, but that by it in the Word is meant the Divine operation, proceeding from the one omnipresent God. The reason why they are particularly instructed concerning the Holy Spirit, is that most enthusiasts after death fall into the insane fantasy that they themselves are the Holy Spirit; and also because many of the church, who in the world believed that the Holy Spirit spoke through them, terrify others by the words of the Lord in Matthew, that to speak against those things with which the Holy Spirit inspired them is the unpardonable sin (xii. 31, 32). They who after instruction recede from the faith that the Holy Spirit is a God by itself are informed afterward concerning the unity of God, that it is not divided into three Persons, each one of whom singly is God and Lord, according to the Athanasian Creed; but that the Divine Trinity is in the Lord the Saviour, as the soul, the body, and the proceeding power with every man. These are then prepared for receiving the faith of the new heaven; and, after they are prepared, a way is opened for them to a society in heaven where there is the same faith; and a mansion is given them among their brethren, with whom they will live in blessedness for ever. Now, because we have treated concerning God the Creator, and concerning the Lord the Redeemer, it is necessary that we should

also treat concerning the Holy Spirit; and this subject, like the rest, is to be divided into its articles, which are the following: I. *The Holy Spirit is the Divine truth, and also the Divine power and operation, proceeding from the One God in whom is the Divine Trinity, thus from the Lord God the Saviour.* II. *The Divine power and operation which are meant by the Holy Spirit are, in general, reformation and regeneration, and, according to these, renovation, vivification, sanctification, and justification; and, according to these, purification from evils and remission of sins and finally salvation.* III. *That Divine power and operation which is meant by the sending of the Holy Spirit, with the clergy especially, is enlightenment and instruction.* IV. *The Lord operates those powers in those who believe in Him.* V. *The Lord operates out of Himself, from the Father, and not the reverse.* VI. *The spirit of a man is his mind and whatsoever proceeds from it.*

139. I. *The Holy Spirit is the Divine truth, and also the Divine power and operation, proceeding from the One God in whom is the Divine Trinity, thus from the Lord God the Saviour.* By the Holy Spirit is properly signified the Divine truth, thus also the Word, and in this sense the Lord Himself is also the Holy Spirit; but because in the church at this day the Divine operation which is actual justification is described by the Holy Spirit, therefore this is here assumed as the Holy Spirit; and of this chiefly we speak for the reason also that the Divine operation is effected by the Divine truth which proceeds out of the Lord; and that which proceeds is of one and the same essence with Him from whom it proceeds, like these three, the soul, the body, and the proceeding power, which together make one essence — with man merely human, but with the Lord Divine and Human also; these after the glorification being united together as what is prior with its posterior, and as essence with its form. Thus the three essentials, which are called the Father, the Son, and the Holy Spirit, in the Lord are one. That the Lord is Di-

vine truth itself, or the Divine verity, was shown above; and that the Holy Spirit is also this, is evident from these passages: *And there shall come forth a Rod out of the stem of Jesse . . . and the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might . . . He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked; justice shall be the girdle of His loins, and truth the girdle of His reins* (Isa. xi. 1, 4, 5). *When the adversary shall come like a stream pent in, the Spirit of Jehovah shall bear the standard against him; then the Redeemer shall come to Zion* (lix. 19, 20). *The Spirit of the Lord Jehovah is upon Me, Jehovah hath anointed Me, He hath sent Me to preach good tidings to the poor* (lxi. 1: Luke iv. 18). *This is My covenant; My Spirit that is upon thee, and My words shall not depart out of thy mouth, from henceforth and for ever* (Isa. lix. 21). Since the Lord is the truth itself, therefore all that which proceeds out of Him is truth; and this is meant by the Comforter, which is also called the Spirit of Truth, and the Holy Spirit — as is manifest from these passages: *I tell you the truth; it is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you* (John xvi. 7). *When the Spirit of Truth is come, He shall lead you into all truth; He shall not speak from Himself, but whatsoever He shall hear, that shall He speak* (xvi. 13). *He shall glorify Me, for He shall receive of Mine, and shall show unto you: all things that the Father hath, are Mine; therefore said I, that He shall take of Mine, and shall show unto you* (xvi. 14, 15). *I will ask the Father that He may give you another Comforter, the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, because He dwelleth with you, and shall be in you. I will not leave you orphans; I will come to you, and ye shall see Me* (John xiv. 16–19). *When the Comforter is come, whom I will send to you from the Father, the Spirit of Truth, He shall testify of*

Me (xv. 26). This is called the *Holy Spirit* (xiv. 26). That the Lord meant Himself by the Comforter or the Holy Spirit, is plain from these words of the Lord, that though the world did not yet know Him, *ye know Him; I will not leave you orphans; I will come to you; ye shall see Me.* And in another place, *Lo, I am with you always, even to the consummation of the age* (Matt. xxviii. 20); also from these words, *He shall not speak from Himself, but shall receive of Mine* (John xvi. 13).

140. Now because the Divine truth is meant by the Holy Spirit, and this was in the Lord, and was the Lord Himself (John xiv. 6), and so because it could not proceed from any other source, therefore it is said, *The Holy Spirit was not yet, because Jesus was not yet glorified* (vii. 39); and after the glorification, *He breathed upon the disciples, and said, Receive ye the Holy Spirit* (xx. 22). The reason why the Lord breathed upon the disciples, and said this, was because the breathing upon them was an external representative sign of Divine inspiration; and inspiration is insertion into angelic societies. From these things the understanding may comprehend this which was said by the angel Gabriel of the conception of the Lord: *The Holy Spirit shall come upon thee, and the Power of the Highest shall overshadow thee; therefore the Holy Thing which is born of thee shall be called the Son of God* (Luke i. 35). Also, *The angel of the Lord in a dream said to Joseph, Fear not to take Mary for thy wife, for that which is born in her is of the Holy Spirit. And Joseph knew her not till she had brought forth her first-born son* (Matt. i. 20, 25). The Holy Spirit there is the Divine truth proceeding from Jehovah the Father; and this proceeding is the Power of the Highest, which then overshadowed the mother. This, therefore, coincides with this in John: *The Word was with God, and the Word was God; and the Word became flesh* (i. 1, 14). That by the Word is there meant the Divine truth, may be seen above in The Faith of the New Church (n. 3).

141. That the Divine Trinity is in the Lord was demon-

strated above, and will be demonstrated more fully in the sequel, when we come to treat professedly concerning it. Here, only some absurdities following from that Trinity divided into Persons will be considered. This would be as if some minister of the church were to teach from the pulpit what should be believed and what should be done, and beside him another minister should stand and whisper in his ear, "You say this rightly; add also something more;" and they should say to a third, standing on the steps, "Go down into the temple, and open their ears, and pour those things into their hearts, and at the same time cause them to be purities, sanctities, and pledges of righteousness." A Divine Trinity divided into Persons, each of whom singly is God and Lord, is also similar to three suns in one world; one on high, near the second, and the third beneath, which pours its rays around angels and men and brings the heat and light of the other two into their minds, hearts, and bodies, and subtilizes, clarifies, and sublimates them, as fire does the material in retorts. Who does not see that, if it were so, man would be burned even to ashes? The government of three Divine Persons in heaven, also, would be like the government of three kings in one kingdom, or the command of three generals of equal rank over one army; or rather the Roman government before the times of the Cæsars, when there were a consul, a senate, and a tribune of the people; among whom, indeed, the power was divided, but still the sovereignty was in them all together. Who does not see that it is absurd, ridiculous, and delirious, to introduce such a government into heaven; and it is introduced when a power like that of the chief consul is ascribed to God the Father, a power like that of the senate to the Son, and a power like that of the tribune of the people to the Holy Spirit — as is done when a peculiar office is ascribed to each one, especially if it is added that those properties are not communicable.

142. II. *The Divine power and operation which are meant*

by the Holy Spirit are, in general, reformation and regeneration; and, according to these, renovation, vivification, sanctification, and justification; and, according to these, purification from evils and remission of sins and finally salvation. These are, in their order, the powers which the Lord operates in those who believe in Him, and who accommodate and dispose themselves for His reception and abode; and this is done by means of Divine truth, and with Christians by means of the Word; for this is the only medium through which man draws near to the Lord, and into which the Lord enters; for, as was said above, the Lord is the Divine truth itself, and whatever proceeds from Him is Divine truth. But Divine truth from good is to be understood, which is the same with faith from charity; for faith is no other than truth, and charity is no other than goodness. By means of Divine truth from good, that is, by means of faith from charity, man is reformed and regenerated; also renovated, vivified, sanctified, justified; and, according to the progress and increase of these, is purified from evils, and purification from evils is remission of sins. But all these operations of the Lord cannot be explained here, one by one, because each requires its analysis confirmed from the Word and illustrated by reason, which does not belong to this place; and therefore the reader is referred to those subjects as they follow in order in this work, namely, Charity, Faith, Free Will, Repentance, and also Reformation and Regeneration. It should be known that the Lord is continually operating those saving graces with every man, for they are steps to heaven, since the Lord wills the salvation of all, and therefore the salvation of all is His end, and he who wills an end wills the means. His coming, redemption, and the passion of the cross, were for the sake of the salvation of men (Matt. xviii. 11: Luke xix. 10); and, because the salvation of men was and for ever is His end, it follows that the above mentioned operations are mediate ends, and salvation the ultimate end.

143. The operation of these powers is the Holy Spirit that

the Lord sends to those who believe in Him and who dispose themselves to receive Him; and it is meant by the Spirit in these passages: *A new heart also will I give you and a new spirit; I will put My Spirit in the midst of you, and cause you to walk in My statutes* (Ezek. xxxvi. 26, 27; xi. 19). *Create in me a clean heart, O God, and renew a right spirit within me. . . . Restore unto me the joy of Thy salvation, and let a free spirit uphold me* (Ps. li. 10, 12). *Jehovah formeth the spirit of man in the midst of him* (Zech. xii. 1). *With my soul I have waited for Thee in the night, and with my spirit in the midst of me have I waited for Thee in the morning* (Isa. xxvi. 9). *Make you a new heart, and a new spirit: why will ye die?* (Ezek. xviii. 31): besides other passages. In those passages, by a new heart is meant the will of good, and by a new spirit, the understanding of truth. That the Lord operates these, in those who do what is good and believe what is true, thus in those who are in the faith of charity, is very plain from what is said, as that God gives a soul to those who walk in His statutes; and also that it is called a free spirit; and that man is to operate on His part is manifest from the words, *Make you a new heart, and a new spirit; why will ye die, O house of Israel?*

144. We read that, when Jesus was baptized, the heavens were opened, and John saw the Holy Spirit descending like a dove (Matt. iii. 16: Mark i. 10: Luke iii. 21: John i. 32, 33). This took place because baptism signifies regeneration and purification, as also does the dove. Who cannot perceive that the dove was not the Holy Spirit, and that the Holy Spirit was not in the dove? Doves often appear in heaven, and whenever they appear, angels know that they are correspondences of the affections and hence the thoughts, in relation to regeneration and purification, with some who are near by; and accordingly, as soon as they come up to them and speak with them of any thing else than what was in their thoughts when the appearance was presented, the doves instantly vanish. This is like many things which appeared

to the prophets — as that a Lamb appeared to John on Mount Zion (Apoc. xiv. 1; and in other places). Who does not know that the Lord was not that Lamb, nor in the Lamb, but that the Lamb was a representation of His innocence? This shows clearly the error of those who deduce the three Persons of the Trinity from the dove seen upon the Lord when He was baptized, and from the voice then heard from heaven, This is my beloved Son. That the Lord regenerates man by faith and charity, is meant by what John the Baptist said: *I baptize you with water unto repentance, but He that cometh after Me will baptize with the Holy Spirit and with fire* (Matt. iii. 11: Mark i. 8: Luke iii. 16). To baptize with the Holy Spirit and with fire is to regenerate by the Divine truth which is of faith, and by the Divine good which is of charity. The like is signified by these words of the Lord: *Except a man be born of water and of the spirit, he cannot enter into the kingdom of God* (John iii. 5). By water here, as elsewhere in the Word, is signified truth in the natural or external man, and by the spirit, truth from good in the spiritual or internal man.

145. Now because the Lord is Divine truth itself from the Divine good, and this is His very essence, and every one does what he does from his essence, it is evident that the Lord continually wills, and can not otherwise than will, to implant truth and good, or faith and charity, in every man. This may be illustrated by many things in the world, as by this, that every man wills and thinks and, as far as is allowable, speaks and acts from his essence. For example, a faithful man thinks and intends faithful things, an honest, upright, pious, and religious man, honest, upright, pious, and religious things; and on the contrary a haughty, cunning, treacherous, and covetous man, such things as make one with his essence. A fortune-teller wishes only to tell fortunes, and a fool only to prate against what is of wisdom; in a word, an angel meditates and practises only heavenly things, and a devil only infernal things. The case is similar

with every subject of lower rank in the animal kingdom, as with a bird, a beast, a fish, an insect, winged and not winged; every one is known from its essence or nature, from which and according to which is the instinct of each. In like manner in the vegetable kingdom every tree, every shrub, and every herb, is known from its fruit and seed, in which its essence is innate; nor can any thing else be produced therefrom, but what is similar to itself and its own; even every kind of ground, clay, and stone, noble and ignoble, and every mineral and metal, is estimated from its essence, or elements.

146. III. *That Divine power and operation which is meant by the sending of the Holy Spirit, with the clergy especially, is enlightenment and instruction.* The Lord's operations enumerated in the preceding article, reformation, regeneration, renovation, vivification, sanctification, justification, purification, remission of sins, and finally salvation, flow in from the Lord, as well with the clergy as with the laity, and are received by those who are in the Lord, and the Lord in them (John vi. 56; xiv. 20; xv. 4, 5). But the reasons why enlightenment and instruction are for the clergy especially, are that these belong to their office, and inauguration into the ministry brings them with it; and also they believe that while they are preaching from zeal they are inspired, like the disciples of the Lord on whom the Lord breathed, saying, *Receive ye the Holy Spirit* (John xx. 22; and also Mark xiii. 11). Some also affirm that they have felt the influx. But they should be very cautious lest they persuade themselves that the zeal with which many are seized while they are speaking in public, is the Divine operation in their hearts; for a similar and even a warmer zeal is excited in enthusiasts, and also in those who are in extreme falsities of doctrine; even in those who set at nought the Word and worship nature instead of God, and cast faith and charity as it were into a bag behind the back; and while they are preaching and teaching they hang it before them as a kind of ruminating stomach,

from which they press out and belch forth such things as they know will serve for food to their hearers. For zeal viewed in itself is a violent heat of the natural man; if there is within it the love of truth, then it is like the sacred fire which flowed into the apostles, of which it is thus written in their Acts: *There appeared to them cloven tongues, as of fire, and sat upon every one of them, whence they all were filled with the Holy Spirit* (ii. 3, 4). But if the love of falsity lies inwardly concealed in that zeal or heat, it is then like fire imprisoned in wood, which bursts forth and burns the house. You who deny the sanctity of the Word and the Divinity of the Lord, take off, I beseech you, your bag from your back, and open it, as you do freely at home, and you will see. I know that those who are meant by Lucifer in Isaiah, and who are of Babel, when they enter the temple, and especially when they ascend the pulpit, particularly those who call themselves of the Society of Jesus, are hurried away by a zeal which in many cases is from infernal love; and hence they shout more vehemently, and fetch deeper sighs from their breasts, than those who are in zeal from heavenly love. That there are two other spiritual operations with the clergy, may be seen below (n. 155).

147. The church is as yet mostly ignorant that in all man's will and thought, and hence in all his action and speech, there is an internal and an external, and that man from infancy is trained to speak from the external, however the internal dissents, from which proceed dissimulation, flattery, and hypocrisy, consequently that he is double-minded; and he only is single-minded whose external thinks and speaks and wills and acts from the internal. These latter also are meant by the simple or honest and single, in the Word (as Luke viii. 15; xi. 34; and in other places); though they are wiser than the double-minded. That there is two-folding and three-folding in every created thing is evident from these things in the human body: every nerve in it consists of fibres, and every fibre of fibrils; every muscle of little bundles of

fibres, and these of moving fibres; every artery of coats in a triple series. It is the same with the human mind, whose spiritual organism is similar; this is according to what was said above, that the human mind is distinguished into three regions, the highest of which, being also the inmost, is called celestial, the middle spiritual, and the lowest natural. The minds of all men who deny the sanctity of the Word and the Divinity of the Lord think in the lowest region; but because from infancy they have learned also the spiritual things which are of the church, and receive them, but put them below natural things, which are various scientific, political, and civil moral things, and because these have a seat in the mind lowest and nearest to the speech, they speak from these spiritual things in temples and in assemblies; and what is wonderful, they then know no otherwise than that they speak and teach from belief in them; when yet as soon as they are in their freedom, which is the case at home, the door is opened which has closed the internal of their mind, and then sometimes they laugh at those things which they have preached in public, saying in heart that theological subjects are specious snares for catching doves.

148. The internal and external of such persons may be likened to poisons covered over with coatings of sugar; and also to the wild gourds which the sons of the prophets gathered and cast into the pottage, and while they were eating it, they cried out, *There is death in the pot* (2 Kings iv. 38–43). They may also be compared to the beast coming up out of the earth, which had two horns as of a lamb, and spoke as a dragon (Apoc. xiii. 11); and which is afterward called the false prophet. And they are like robbers in a city who while tarrying as citizens act morally and speak rationally, but when they return into the forests they are wild beasts; or they are also like pirates, who upon the land are men, but at sea crocodiles. While on land or in the city, these walk about like panthers clothed with the skins of the sheep, or like apes dressed in men's clothes, with masks of the human coun-

tenance covering their faces. They may also be likened to a harlot, who anoints herself with balsam, and paints her face with carmine, and clothes herself with white silk, with flowers interwoven; but when she returns to her house bares herself in the presence of her paramours, and infects them with her disease. That those who in heart deny sanctity to the Word and Divinity to the Lord are such, has been given me well to know, by the experience of years in the spiritual world; for there all are at first kept in their externals, but afterward when these are removed, they are let into internals, and then their comedy becomes tragedy.

149. IV. *The Lord operates those powers in those who believe in Him.* That the Lord operates those powers, which are meant by the sending of the Holy Spirit, in those who believe in Him, that is, that He reforms, regenerates, renovates, vivifies, sanctifies, justifies, purifies from evils, and finally saves them, is evident from all the passages in the Word to be seen adduced above (n. 107), which prove that those have salvation and eternal life who believe in the Lord; and moreover from this: *Jesus said, Whosoever believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water. This spake He of the Spirit which they that believed in Him were to receive* (John vii. 38, 39); and also from this: *The testimony of Jesus is the Spirit of prophecy* (Apoc. xix. 10). By the spirit of prophecy is meant the truth of doctrine from the Word; prophecy signifies no other than doctrine, and to prophesy, to teach it; and by the testimony of Jesus is meant confession from faith in Him. The like is meant by His testimony in this passage: The angels of Michael *overcame the dragon by the blood of the Lamb, and by the word of their testimony . . . and the dragon went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ* (Apoc. xii. 11, 17).

150. The reason why those who believe in the Lord Jesus Christ are to receive those spiritual virtues, is that He is sal-

vation, and eternal life; salvation because He is the Saviour, as is also the meaning of His name Jesus; eternal life, because those in whom He is, and who are in Him, have eternal life; wherefore also He is called eternal life (1 John v. 20). Now because He is salvation and eternal life, it follows that He is all that by which salvation and eternal life are obtained; consequently, that He is the all of reformation, regeneration, renovation, vivification, sanctification, justification, purification from evils, and at length is salvation. The Lord operates these in every man, that is, He strives to introduce them; and when man accommodates and disposes himself to reception, He does introduce them. The activity of accommodation and disposition is also from the Lord; but if man does not receive them with a free spirit, then He cannot go beyond His continual effort to introduce them.

151. To believe in the Lord is not only to acknowledge Him, but also to do His commandments; for merely to acknowledge Him is only of the thought from some understanding, but to do His commandments is also of acknowledgment from the will. Man's mind consists of understanding and will, and it is of the understanding to think, and of the will to do; so while man only acknowledges from the thought of the understanding, he goes to the Lord from half of the mind only; but when he does His commandments, then from the whole; and this is to believe. Otherwise, a man may divide his heart, and compel its upper surface to raise itself upward, while its flesh turns itself downward; and thus he flies like an eagle between heaven and hell; and yet man does not follow his sight, but the enjoyment of his flesh; and because this is in hell, therefore he flies down thither; and, after he has there sacrificed to his sensual pleasures, and poured out libations of wine to demons, he puts on a countenance of gayety, and causes his eyes to sparkle with fire, and thus counterfeits an angel of light. They who acknowledge the Lord but do not keep His commandments, become such satans after death.

152. It was shown in a previous number that the salvation and eternal life of men are the first and the last ends of the Lord; and because the first and the last ends contain in them the mediate ends, it follows that the above mentioned spiritual powers are together in the Lord, and also from the Lord in man, but still they come forth successively; for the mind of man grows like his body — the body in stature, and the mind in wisdom. Thus also the latter is exalted from region to region, that is, from the natural to the spiritual, and from this to the celestial; and in the celestial region man is called wise, in the spiritual intelligent, and in the natural knowing; but this exaltation of the mind is not effected except from time to time; and it is effected as man procures for himself truths and conjoins them to good. As with one who is building a house, he first procures for himself the materials for it, bricks, tiles, beams, and rafters; and then he lays the foundation, raises the walls, divides it into rooms, makes doors for them, and windows in the walls, and stairs from story to story; all these things are together in the end, which is a commodious and respectable dwelling, which he foresees and provides. It is the same with a temple when it is being built; all things for its construction are in the end, which is the worship of God. And it is the same with all other things, as with gardens and fields, and also with offices and employments, for which the end procures for itself the requisite appliances.

153. V. *The Lord operates out of Himself from the Father, and not the reverse.* By operating is here meant the same thing as by sending the Holy Spirit, since the above mentioned operations, which are, in general, reformation, regeneration, renovation, vivification, sanctification, justification, purification from evils, and remission of sins, and are at this day attributed to the Holy Spirit as to a God by Himself, are the operations of the Lord. That these are out of the Lord from the Father, and not the reverse, shall be first

confirmed from the Word, and afterward illustrated by many things of reason. From the Word by these: *When the Comforter is come, whom I will send from the Father, the Spirit of truth which proceedeth from the Father, He shall testify of Me* (John xv. 26). *If I go not away, the Comforter will not come to you; but if I depart, I will send Him unto you* (xvi. 7). *The Comforter, the Spirit of truth . . . shall not speak from Himself . . . but He shall take of Mine, and shall show unto you. All things whatsoever the Father hath are Mine; therefore said I, that He shall take of Mine, and shall show unto you* (xv. 13–15). *The Holy Spirit was not yet, because Jesus was not yet glorified* (vii. 39). *Jesus breathed on the disciples, and said, Receive ye the Holy Spirit* (xx. 22). *Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it* (xiv. 13, 14). From these passages it is very manifest that the Lord sends the Holy Spirit, that is, operates those things which at this day are ascribed to the Holy Spirit as God by Himself; for He said that He would send Him from the Father; that He would send Him to you; that the Holy Spirit was not yet, because Jesus was not yet glorified; that after the glorification He breathed on the disciples, and said, Receive ye the Holy Spirit; and also that He said, Whatsoever ye shall ask in My name, I will do; as also, The Comforter will take of Mine, what He will show. That the Comforter is the same as the Holy Spirit may be seen in John (xiv. 26). That God the Father does not operate those powers out of Himself through the Son, but that the Son operates them out of Himself from the Father, is evident from these words: *No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath manifested Him* (John i. 18); and in another place, *Ye have not heard the voice of the Father at any time, nor seen His shape* (v. 37). From these, therefore, it follows that God the Father operates in the Son and into the Son, and not through the Son; but that the Lord operates out of Himself from His Father;

for He says, *All things of the Father are Mine* (John xvi. 15); *the Father hath given all things into the hand of the Son* (iii. 35); and also, *As the Father hath life in Himself, so He hath given to the Son to have life in Himself* (v. 26); as also, *The words that I speak are spirit and life* (vi. 63). The reason why the Lord says that the Spirit of truth proceeds from the Father (John xv. 26), is that it does proceed from God the Father into the Son, and out of the Son from the Father; therefore also He says, *At that day ye shall know that the Father is in Me . . . and I in the Father, and ye in Me, and I in you* (xiv. 11, 20). From these plain declarations of the Lord, an error in the Christian world is very manifest, which is, that God the Father sends the Holy Spirit to man; and the error of the Greek church, that God the Father sends the Holy Spirit immediately. That the Lord sends the Holy Spirit out of Himself from God the Father, and not the reverse, is from heaven; and the angels call it an arcanum, because it has not yet been made known in the world.

154. These things may be illustrated by many things which are of reason, as by these: It is known that the apostles, after they had received the gift of the Holy Spirit from the Lord, preached the Gospel through much of the world, and that they promulgated it by speaking and writings; and they did this out of themselves from the Lord; for Peter taught and wrote in one manner, James in another, John in another, and Paul in another, each according to his own intelligence. The Lord filled them all with His Spirit, but each took of it a measure according to the quality of his perception, and they exercised it according to the quality of their ability. All the angels in the heavens are filled by the Lord, for they are in the Lord and the Lord in them; but still each speaks and acts according to the state of his mind, some in simplicity, some in wisdom, so with an infinite variety; and yet every one speaks out of himself from the Lord. It is similar with every minister of the church, whether he be in truths or in falsities; each has his own mouth and his own

intelligence, and each speaks out of his own mind, that is, out of his spirit which he possesses. While all Protestants, whether Evangelical or Reformed, have been instructed in the dogmas delivered by Luther, Melancthon, or Calvin, these leaders or their dogmas do not speak out of themselves through their followers, but their followers speak of themselves from them. Every single dogma also may be set forth in a thousand ways, for each is like a cornucopia, from which every one takes out what is favorable and adapted to his own genius, and presents it according to his own talent. This may be illustrated by the action of the heart in the lungs and upon them, and by the reaction of the lungs of themselves from the heart; these are two distinct things, but still reciprocally united; the lungs breathe of themselves from the heart, not the heart through the lungs; if this were done, both would stop. It is similar also with the heart's action in the viscera and upon the viscera of the whole body; the heart sends forth the blood in all directions, but the viscera receive therefrom each its portion, according to the kind of use which it performs, and each also acts according to this; thus they act in various ways. The same may be illustrated by these things also: Evil from parents, which is called hereditary, acts in man and upon man, and in like manner, good from the Lord; the latter acts above or within, the former acts below or without. If evil should act through the man, he would not be capable of being reformed, nor would he be a subject of blame; in like manner, if good from the Lord should act through the man, he would not be capable of being reformed; but because each depends on the free choice of man, he becomes guilty when he acts of himself from evil, and guiltless when he acts of himself from good. Now because evil is the devil and good is the Lord, he becomes guilty if he acts from the devil and guiltless if he acts from the Lord. It is from this free choice which is given to every man that man can be reformed. It is similar with all the internal and external in man; these are two distinct things, but still recip-

rocally united; the internal acts in the external and upon it, but does not act through the external; for the internal involves a thousand things, of which the external takes only such as are accommodated to its use; there being in the internal of man, by which is meant his mind, voluntary and perceptive, heaps of ideas in a whirl, which if they should flow out through man's mouth, would be like a blast from bellows. The internal, because it involves universals, may be compared to an ocean, a flower-bed, or a garden, from which the external takes out as much as is sufficient for use. The Word of the Lord is like an ocean, a flower-bed, and a garden, and when the Word is in any degree of fulness in a man's internal, then the man speaks and acts of himself from the Word, and not the Word through him. So it is with the Lord, because He is the Word, that is, the Divine truth and the Divine good therein. The Lord acts out of Himself or out of the Word, in man and upon him, but not through him; for man acts and speaks freely from the Lord while he acts and speaks from the Word. But this may be more familiarly illustrated by the mutual intercourse between the soul and the body, which are two distinct things, but reciprocally united; the soul acts in the body and upon the body, yet not through the body; but the body acts out of itself from the soul. The soul does not act through the body, because they do not consult and deliberate together; nor does the soul command or request the body to do this or that, or to speak out of its mouth; nor does the body require or ask the soul to give or supply any thing, for every thing of the soul is the body's mutually and interchangeably. It is similar with the Divine and the Human of the Lord; for the Divine of the Father is the soul of His Human, and the Human is His body; and the Human does not ask from its Divine to tell what it shall speak or do. Thus the Lord says, *At that day ye shall ask in My name, and I say not unto you that I will pray the Father for you; for the Father Himself loveth you, because ye have loved Me* (John xvi. 26, 27). In that day, is

after the glorification, that is, after perfect and absolute union with the Father. This arcanum is from the Lord Himself, for those who will be of His New Church.

155. It was shown above, in the third article, that that Divine virtue which is meant by the operation of the Holy Spirit, with the clergy is especially enlightenment and instruction. But in addition to these two there are two intermediate ones, which are perception and disposition; and thus there are four, which with the clergy follow in order — Enlightenment, Perception, Disposition, and Instruction. *Enlightenment* is from the Lord. *Perception* is with the man according to the state of his mind formed by doctrines; if these are true the perception becomes clear from the light which enlightens, but if they are false the perception becomes obscure, which may yet appear as if clear from confirmations; but this is from illusive light which to merely natural sight is like clearness. *Disposition*, however, is from the affection of the love of the will; the enjoyment from this love disposes; if the enjoyment is from the love of evil and hence of falsity, it excites a zeal which outwardly is stern, rough, burning, and flaming, while inwardly it is anger, rage, and unmercifulness; but if it be from love of good and thence of truth, it is outwardly mild, smooth, thundering, and flashing, and inwardly it is charity, grace, and mercy. *Instruction* follows as an effect from the preceding as causes. Thus the enlightenment which is from the Lord is turned into various lights and into various heats with every one, according to the state of his mind.

156. VI. *Man's spirit is his mind, and whatever proceeds from him.* By the spirit of man, in the concrete, no other is meant than his mind; for it is this which lives after death, and then is called a spirit; if good, an angelic spirit, and afterward an angel; if evil, a satanic spirit, and afterward a satan. The mind of every man is his internal man which actually is the man, and is within the external man

which makes his body; when, therefore, the body is rejected, which is brought about by death, it is in full human form. They are therefore in error who believe that man's mind is in the head only; it is there in beginnings only, from which first goes forth every thing that man thinks from the understanding and acts from the will; but it is in the body in the derivatives formed for sensation and action; and because inwardly it adheres to the things of the body, it imparts to them sense and motion, and inspires a perception as if the body thought and acted from itself, which however every wise man knows to be a fallacy. Now because man's spirit thinks from the understanding and acts from the will, and the body does not think and act from itself but from the spirit, it follows that by man's spirit is meant his intelligence and affection of love, and whatever proceeds from them and operates. That the spirit of man signifies such things as are of the mind is evident from many passages in the Word, which when only adduced may be seen by any one to mean no other. Of the many these are a few: *Bezaleel was filled with the spirit of wisdom, intelligence, and knowledge* (Exod. xxxi. 3). Nebuchadnezzar said concerning Daniel, that an excellent spirit of knowledge, intelligence, and wisdom was in him (Dan. v. 12). *Joshua was filled with the spirit of wisdom* (Deut. xxxiv. 9). *Make you a new heart and a new spirit* (Ezek. xviii. 31). *Blessed are the poor in spirit, for of such is the kingdom of heaven* (Matt. v. 3). *I dwell in the contrite and humble spirit, to revive the spirit of the humble* (Isa. lvii. 15). *The sacrifices of God are a broken spirit* (Ps. li. 17). *I will give the garment of praise for the spirit of heaviness* (Isa. lxi. 3); besides other places. That spirit signifies such things as are of a perverted and wicked mind, is evident from these: *He said to the foolish prophets that follow their own spirit* (Ezek. xiii. 3). *Conceive chaff, bring forth stubble; as to your spirit, fire shall devour you* (Isa. xxxiii. 11). *A man who is a wanderer in spirit, and who uttereth falsehood* (Micah ii. 11). *A generation whose spirit*

was not steadfast with God (Ps. lxxviii. 8). *The spirit of whoredoms* (Hosea v. 4; iv. 12). *That every heart may melt, and every spirit may faint* (Ezek. xxi. 7). *That which cometh into your spirit shall never be done* (Ezek. xx. 32). *In whose spirit there is no guile* (Ps. xxxii. 2). *The spirit of Pharaoh was troubled* (Gen. xli. 8). In like manner of Nebuchadnezzar (Dan. ii. 3). From these and very many other passages, it is fully manifest that spirit signifies the mind of man and such things as are of the mind.

157. Since by the spirit of man is meant his mind, therefore by being in the spirit, which is sometimes said in the Word, is meant a state of the mind separate from the body; and because in that state the prophets saw such things as exist in the spiritual world, it is called the vision of God. They were then in a state such as spirits and angels themselves are, in that world. In that state, the spirit of man, like his mind as to sight, may be transported from place to place, the body remaining in its own. This is the state in which I have now been for twenty-six years, with this difference, that I have been in the spirit and at the same time in the body, and only at certain times out of the body. That Ezekiel, Zechariah, Daniel, and John when he wrote the Apocalypse, were in that state, is evident from the following passages: Ezekiel says, *The spirit took me up and brought me back into Chaldea, to the captivity, in vision, in the spirit of God . . . so the vision which I saw went up from me* (xi. 1, 24), and that the spirit took him up, and he heard behind him an earthquake (iii. 12, 13). That the spirit lifted him up between the earth and the heaven, and carried him away to Jerusalem, and he saw abominations (viii. 3), *et seq.* That he saw four animals, which were cherubs, and various things with them (chap. i., x.); and also a new earth, and a new temple, and an angel measuring them (xl.–xlviii.); and that he was then in vision and in the spirit (xl. 2; xliii. 5). The case was similar with Zechariah, in whom there was then an angel, when he saw a man riding on a horse, among the

myrtle-trees (i. 8, *et seq.*); when he saw four horns, and a man in whose hand was a measuring line (i. 18; ii. 1, *et seq.*); Joshua, the high priest (iii. 1, *et seq.*); four chariots going out between two mountains, and horses (vi. 1, *et seq.*). In a similar state was Daniel, when he saw four beasts coming up out of the sea, and many more things concerning them (vii. 1, *et seq.*); when he saw the battles of the ram and the he-goat (viii. 1, *et seq.*). He saw those things in vision (vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8); the angel Gabriel appeared to him in vision, and talked with him (ix. 21). So was it with John when he wrote the Apocalypse, who says that he was in the spirit on the Lord's day (Apoc. i. 10); that he was carried in the spirit into the wilderness (xvii. 3); upon a high mountain in the spirit (xxi. 10). It is said that he saw in vision (ix. 17); and in other places, that he saw those things which he described, as when he saw the Son of Man in the midst of the seven candlesticks; a tabernacle, a temple, an ark, and an altar, in heaven; the book sealed with seven seals, and horses going out of it; the four animals around the throne; the twelve thousand chosen out of each tribe; the Lamb on Mount Zion; locusts ascending out of the abyss; the dragon and his battle with Michael; a woman bringing forth a male child, and fleeing into the wilderness on account of the dragon; two beasts, one ascending out of the sea, and the other out of the earth; a woman sitting upon a scarlet-colored beast; the dragon cast into a lake of fire and brimstone; a white horse, and a great supper; the holy city Jerusalem coming down, described as to the gates, the wall, and its foundations; the river of living water, and the trees of life yielding fruit every month; besides many other things. In a similar state were Peter, James, and John when they saw Jesus transfigured; and Paul when he heard out of heaven ineffable things.

158. *A Corollary.* Since the Holy Spirit has been treated in this chapter, it ought by all means to be mentioned that in the Word of the Old Testament the Holy Spirit is nowhere

named, but only the Spirit of Holiness, in three places: once in David (Ps. li. 11), and twice in Isaiah (lxiii. 10, 11). But in the Word of the New Testament, both in the Evangelists and in the Acts of the Apostles, and in their Epistles, it is named frequently. The reason is that the Holy Spirit was then for the first time when the Lord came into the world; for the Holy Spirit proceeds out of Him from the Father; for the Lord only is Holy (Apoc. xv. 4); therefore also it is said by the angel Gabriel to Mary the mother, *The Holy Thing which shall be born of thee* (Luke i. 35). The reason why it was said, *The Holy Spirit was not yet, because Jesus was not yet glorified* (John vii. 39), when yet it is said before that the Holy Spirit filled Elizabeth (Luke i. 41), and Zechariah (i. 67), as also Simeon (ii. 25), was that the Spirit of Jehovah the Father filled them, which was called the Holy Spirit on account of the Lord who was already in the world. This is the reason why in the Word of the Old Testament, it is nowhere said that the prophets spoke from the Holy Spirit, but from Jehovah; for every where it is said, *Jehovah spake to me; The Word of Jehovah came to me; Jehovah said; the saying of Jehovah.* That no one may doubt that it is so, I will cite only from Jeremiah, where are these words (i. 4, 7, 11–14, 19; ii. 1–5, 9, 19, 22, 29, 31; iii. 1, 6, 10, 12, 14, 16; iv. 1, 3, 9, 17, 27; v. 11, 14, 18, 22, 29; vi. 6, 9, 12, 15, 16, 21, 22; vii. 1, 3, 11, 13, 19–21; viii. 1, 3, 12, 13; ix. 3, 6, 9, 12, 13, 15, 20, 22, 23; x. 1, 2, 18; xi. 1, 3, 6, 9, 11, 17, 18, 21, 22; xii. 14, 17; xiii. 1, 6, 9, 11–15, 25; xiv. 1, 10, 14, 15; xv. 1–3, 6, 11, 19, 20; xvi. 1, 3, 5, 9, 14, 16; xvii. 5, 19–21, 24; xviii. 1, 5, 6, 11, 13; xix, 1, 3, 6, 12, 15; xx. 4; xxi. 1, 4, 7, 8, 11, 12; xxii. 2, 5, 6, 11, 18, 24, 29, 30; xxiii. 2, 5, 7, 12, 15, 24, 29, 31, 38; xxiv. 3, 5, 8; xxv. 1, 3, 7–9, 15, 27–29, 32; xxvi. 1, 2, 18; xxvii. 1, 2, 4, 8, 11, 16, 19, 21, 22; xxviii. 2, 12, 14, 16; xxix. 4, 8, 9, 16, 19–21, 25, 30–32; xxx. 1–5, 8, 10–12, 17, 18; xxxi. 1, 2, 7, 10, 15–17, 23, 27, 28, 31–38; xxxii. 1, 6, 14, 15, 25, 26, 28, 30, 36, 42; xxxiii. 1, 2, 4, 10, 12, 13, 17, 19, 20, 23, 25; xxxiv. 1, 2, 4, 8, 12, 13, 17, 22; xxxv. 1, 13, 17–

19; xxxvi. 1, 6, 27, 29, 30; xxxvii. 6, 7, 9; xxxviii. 2, 3, 17; xxxix. 15–18; xl. 1; xlii. 7, 9, 15, 18, 19; xliii. 8, 10; xliv. 1, 2, 7, 11, 24–26, 30; xlv. 2, 5; xlvi. 1, 23, 25, 28; xlvii. 1; xlviii. 1, 8, 12, 30, 35, 38, 40, 43, 44, 47; xlix. 2, 5, 6, 7, 12, 13, 16, 18, 26, 28, 30, 32, 35, 37–39; l. 1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40; li. 25, 33, 36, 39, 52, 58). These in Jeremiah only: the like is said in all the other prophets, and not that the Holy Spirit spoke, nor that Jehovah spoke to them by the Holy Spirit.

159. To the above I will add these *Relations*. *First:* once when I was in company with angels in heaven, I saw at a distance below, a great smoke, and occasionally fire bursting out of it; and then I said to the angels who were talking with me, that few here know that the smoke seen in the hells arises from falsities confirmed by reasonings, and that the fire is anger kindling against those who contradict; to which I added, that this is as unknown in this world as it is in my world, where I live in the body, that flame is nothing but smoke set on fire. That it is so, I have often proved by experiment, for I have seen smoke rising from the wood on the hearth, and when I applied fire to it by a lighted match, I saw the smoke turned into flame, and this in the same form as the smoke; for the particles of smoke become little sparks which all blaze together, as is also the case with lighted gunpowder. It is similar with this smoke which we see below; this consists of so many falsities, and the fire bursting forth as a flame there is the kindling of zeal in favor of them.

Then the angels said to me, "Let us pray the Lord to be allowed to descend and approach, so that we may perceive what are the falsities which are with them thus smoking and burning." And it was granted; and lo, there appeared around us a pillar of light extending continuously to the place; and then we saw four companies of spirits who were strenuously maintaining that God the Father, because He is invisible, is to be approached and worshipped, and not His Son born in the world, because He is a man and visible.

When I looked to the sides, at the left appeared the learned of the clergy, and behind them the unlearned; and at the right the learned of the laity, and behind them the unlearned; but between us and them there was a yawning interval, which could not be passed. But we turned our eyes and ears to the left, where were the learned of the clergy, and the unlearned behind them, and we heard them reasoning about God after this manner:—"We know from the doctrine of our church, which respecting God is the same in the whole European world, that God the Father, because He is invisible, is to be approached, and at the same time God the Son and God the Holy Spirit, who also are invisible, because coeternal with the Father; and because God the Father is the Creator of the universe and therefore is in the universe, wherever we turn our eyes He is present; and when we pray to Him He graciously hears; and after having accepted the Son's mediation, He sends the Holy Spirit, who brings into our hearts the glory of His Son's righteousness and blesses us. Being appointed teachers of the church, while we have been preaching we have felt the holy operation of that mission in our breasts, and we have breathed our devotion from His presence in our minds. We are so affected because we direct all our senses toward the invisible God, who operates not singly in the sight of our understanding, but universally in the whole system of our mind and body, by His emissary Spirit. Such effects would not result from the worship of a visible God, or of one conspicuous to our minds as a man."

These words the unlearned of the clergy who stood behind, applauded, and added this: "Whence is what is holy but from the Divine, unseen, and imperceptible? At this, as soon as it reaches our ears, our countenances expand, and we are gladdened as by the sweetness of a fragrant aura, so that we beat our breasts. It is otherwise with what is seen and perceptible; this when it enters the ear becomes merely natural and not Divine. For a similar reason the Roman Catholics say their masses in Latin, and the Host, of which

they tell Divine mystical things, they take out from the recesses of the altars and hold up to view; at which, as at the most sacred mysteries, the people fall upon their knees, and breathe out what is holy." After this we turned toward the right, where stood the learned and behind them the unlearned of the laity; and from the learned I heard these things: "We know that the wisest among the ancients worshipped an invisible God, whom they called Jehovah; but that after these, in the age which succeeded, they made for themselves gods of deceased monarchs, among whom were Saturn, Jupiter, Neptune, Pluto, Apollo, and also Minerva, Diana, Venus, Themis, and built temples for them, and offered Divine worship; from which worship, when in time it degenerated, arose idolatry, which at length filled the whole world with insanity. We therefore unanimously agree with our priests and elders, that there were and are three Divine Persons from eternity, each of whom is God; and it is enough for us that they are invisible." To this the unlearned behind them added, "We concur. Is not God God, and man man? But we know that if any one should declare a God Man, the common people, who have a sensual idea concerning God, would accede to it."

After these words their eyes were opened and they saw us near them, and from indignation that we had heard them, they became silent: but then the angels by power given them closed the exterior or lower regions of their thoughts from which they spoke, and opened the interior or higher regions, and compelled them to speak concerning God from these; and then they spoke and said, "What is God? We have not seen His shape nor heard His voice. What then is God, but nature in its firsts and its lasts? This we have seen, for it shines in our eyes; and this we have heard, for it sounds in our ears." On hearing these words, we said to them, "Have you ever seen Socinus, who acknowledged only God the Father? or Arius, who denied the Divinity of the Lord the Saviour? or any of their followers?" To which they an-

swered, "We have not." "They are," we said, "in the deep beneath you." And presently some were called up thence, and being questioned concerning God, they spoke in like manner as those had before, and said moreover, "What is God? We can make as many gods as we please."

And then we said, "It is in vain to talk with you about the Son of God, born in the world; but still we will say this: Lest faith respecting God, in Him and from Him, albeit no one had seen Him — and this faith in the first and the second age was like a water bubble in the air with beautiful color — should in the third and following age burst into nothing, it pleased Jehovah God to descend and assume the Human, and thus present Himself to view, and afford conviction that God is not a thing of reasoning, but the Itself, which was, is, and will be from eternity to eternity; and that God is not a mere word of three letters, but that He is the all of reality from Alpha to Omega; consequently, that He is the life and salvation of all who believe in Him as visible, and not of those who say that they believe in an invisible God. For to believe, to see, and to know, make one; wherefore the Lord said to Philip, He that seeth and knoweth Me, seeth and knoweth the Father; and, in other places He said that it is the will of the Father that they should believe in the Son, and that whosoever believeth in the Son hath eternal life, but he who believeth not the Son, shall not see life, but the wrath of God abideth on him — all which things He says in John (iii. 15, 16, 36; xiv. 6–15)." On hearing these things, many of the four companies were so enraged that smoke and fire came out of their nostrils; and so we went away, and the angels, after they had accompanied me home, ascended into their heaven.

160. *Second Relation.* Once, in company with angels, I walked in the world of spirits, which is mediate between heaven and hell, into which all men after death first come, and are prepared, the good for heaven, and the bad for hell; and I conversed with them of many things, among them also of

this, that in the world, where I am in the body, there appear in the time of night innumerable stars, greater and smaller, and that they are so many suns, which only transmit their light into the world of our sun; "and when I saw that in your world also stars are to be seen, I conjectured that these may be as many as there are in the world where I am." The angels, pleased with this remark, said that perhaps there may be as many, since every society of heaven, to those who are under heaven, sometimes shines like a star; and the societies of heaven are innumerable, all in order, according to the varieties of affections of the love of good, which in God are infinite, and hence from Him innumerable; and because these were foreseen before the creation, I suppose that, according to the number of them, there have been provided, that is, created, as many stars in the world where men are, who must be in a natural material body. When we were thus talking together, I saw in the north a paved way, so crowded with spirits that there was scarce room to step between two, and I said to the angels that I had also seen this way before, and spirits like the troops of an army upon it, and that I had heard that this was the way through which all pass who depart from the natural world. The reason why that way was covered with so great a number of spirits, is that some myriads of men die every week, and they all pass into this world after death. To this the angels added, that this way is terminated in this world of spirits in the midst of it, where we now are; the reason why it is terminated in the middle, is that on the side toward the east are the societies which are in love to God and toward the neighbor; and to the left, toward the west, the societies of those who are in opposition to those loves; and forward, in the south, the societies of those who are more intelligent than the rest. Consequently new-comers from the natural world first come hither. When they are here, they are then in the externals in which they were last in the former world; and afterward they are successively let into their internals, and are explored

as to their quality, and after exploration are carried, the good to their places in heaven, and the evil to their places in hell.

We stopped in the middle, where the way terminated by which they were flocking in, and said, "Let us stay here a little while, and speak with some of the new comers." And we chose twelve from those flocking in; and because they all had just come from the natural world, they knew not but that they were still there; and we asked them what ideas they had about heaven and hell, and what about a life after death. To which one of them answered as follows:—"Our sacred order impressed upon me the belief that we shall live after death, and that there is a heaven and a hell; and I have therefore believed that all who live morally come into heaven, and because all live morally, that no one goes to hell, and thus that hell is a fable invented by the clergy, to deter people from living wickedly. What matter is it, if I think about God in this way or that? Thought is only like chaff, or a bubble upon the water which bursts and is gone." Another near him said, "It is my belief that there is a heaven and a hell, and that God rules heaven, and the devil hell; and because they are enemies and therefore opposed to each other, one calls evil what the other calls good; and that the moral man, who can dissemble, and cause evil to appear as good, and good as evil, stands on the side of both. What then is the difference, whether I am with the one or the other lord, if he only favors me? Evil and good give men equal enjoyment." A third at his side said, "Of what consequence is it to me to believe that there is a heaven and a hell, for who has come thence and told? If every man lived after death, why should not one out of so great a multitude have returned and told?" A fourth near him said, "I will inform you why no one has ever returned and told: the reason is, that when man has breathed out his soul and has died, he then either becomes a spectre and is dissipated, or is like the breath of the mouth, which is only wind. How can such a one return and speak with any one?" A fifth took up the

matter and said, "My friends, wait till the day of the final judgment, for all will then return into their own bodies, and you will see them, and talk with them, and then they will tell each other their lots." A sixth, standing opposite and smiling said, "How can a spirit, which is wind, return into a body eaten up by worms, and also into its skeleton burnt up by the sun and reduced to dust? And how can any Egyptian, who has been made a mummy, and has been mixed in by a quack with his extracts and emulsions to be drunk or eaten, return and tell any thing? Wherefore wait, if you have faith, till that last day, but you may wait for ever and ever in vain." After him the seventh said, "If I believed that there is a heaven and a hell, and thus a life after death, I should also believe that birds and beasts would likewise live. Are not some of them moral and rational equally with men? It is denied that beasts live; and so I deny that men live: the reason is equal, one follows from the other. What is man but an animal?" An eighth, standing behind him, came up and said, "Believe there is a heaven if you will, but I do not believe there is a hell. Is not God omnipotent? and is He not able to save every one?" Then a ninth, clapping his hands, said, "God is not only omnipotent, but also gracious, and cannot send any one into eternal fire; and if any one is there, He cannot but take him out thence and lift him up." A tenth ran out of his place into the midst, and said, "Neither do I believe there is a hell. Did not God send His Son, and did not He make an atonement, and take away the sins of the whole world? What then can the devil avail against that? And because he cannot prevail, what then is hell?" An eleventh, who was a priest, on hearing this grew warm and said, "Do you not know that those who have obtained the faith on which the merit of Christ is inscribed are saved, and that those whom God elects obtain that faith? Is not election according to the will of the Almighty? and is it not His prerogative to judge who are worthy? Who can do any thing against His will and judgment?" The twelfth,

who was a politician, was silent; but being asked to crown the answers, he said, "I shall not say any thing concerning heaven, hell, and a life after death, since no one knows any thing about them; but still allow the priests without rebuke to preach those things; for so the minds of the common people are held bound by an invisible bond to the laws and the leaders: does not the public safety depend on this?"

We were amazed at hearing such things, and said among ourselves, "These, though they are called Christians, are not men nor beasts, but men beasts." But in order to awaken them out of sleep, we said, "There is a heaven and a hell, and there is a life after death; you will be convinced that there is, when we dispel your ignorance as to the state of life in which you now are; for every one, in the first days after death, knows not but that he still is living in the same world in which he lived before; for the time elapsed is like a sleep from which, when any one is awaked, he perceives not but that he is where he was. It is so with you now; wherefore you have spoken just as you thought in the former world." And the angels dispelled their ignorance, and then they saw themselves in another world, and among those whom they did not recognize; and then they exclaimed, "Oh! where are we?" And we said, "You are no longer in the natural world, but in the spiritual world, and we are angels." Then, after waking up, they said, "If you are angels, show us heaven." And we answered, "Wait here a little while, and we will return." And on our return, after half an hour, we saw them awaiting us, and said, "Follow us into heaven." And they followed, and we ascended with them; and because we were with them, the keepers opened the gate and let us in. And we said to those who at the threshold receive new-comers, "Examine these." And they turned them around and saw the hinder parts of their heads were very hollow; and then they said, "Depart hence, because enjoyment from the love of doing evil is yours, and therefore you are not conjoined to heaven; for in your hearts you have

denied God and despised religion." And we then said to them, "Do not delay, for if you do you will be cast out." And they hastened down and went away.

On the way home, we spoke of the cause why the back parts of the head, with those who have enjoyment in doing evil, are in this world hollow. And I said that this was the cause, that man has two brains, one in the back part of the head, which is called the cerebellum, and the other in the fore part, which is called the cerebrum, and that in the cerebellum dwells the love of the will, and in the cerebrum the thought of the understanding; and that when the thought of the understanding does not lead, the love of man's will, the inmost parts of the cerebellum, which in themselves are celestial, collapse and thence there is hollowness.

161. *Third Relation.* Once I heard in the spiritual world a sound as of a mill; it was in the northern quarter. I wondered at first what this was; but I recollected that by a mill and by grinding in a mill is meant to seek from the Word what is serviceable for doctrine. So I went up to the place where the sound was heard, and when I was near, the sound died away; and then I saw a kind of arched roof above the ground, the entrance to which was through a cave. Seeing which, I descended and entered; and, behold, there was a chamber, in which I saw an old man sitting among books, holding before him the Word, and seeking therefrom what was serviceable for his doctrine. Slips of paper lay around, on which he wrote down what served him. There were clerks in an adjoining room, who gathered up the slips, and copied the things written on them upon a whole sheet. I asked first about the books around him. He said that they all treated of justifying faith; those which were from Sweden and Denmark profoundly, those which were from Germany more profoundly, those which were from Britain more profoundly still, and most profoundly those from Holland. And he added that they differ in various things, but that in the article on justification and salvation by faith alone, they

all agree. Afterward he said that he was now collecting from the Word this first article of justifying faith, that God the Father receded from grace toward the human race, on account of their iniquities; and that therefore there was a Divine necessity, for the saving of men, that satisfaction, reconciliation, propitiation, and mediation should be made by some one who should take upon himself the condemnation of justice; and this could by no means be done but by His only Son; and that after this was done, access to God the Father was open for His sake; for we say, "Father, have mercy on us for the sake of Thy Son." And he said, "I see and have seen that this is according to all reason and Scripture. How otherwise could God the Father have been approached, except through faith in the merit of the Son?"

I heard this, and was astonished that he should say that it was according to reason and according to Scripture, when yet it is contrary to reason and contrary to Scripture, which I also told him plainly. He then rejoined, in the heat of his zeal, "How can you say so?" So I opened my mind, saying, "Is it not contrary to reason to think that God the Father receded from grace toward the human race, and rejected and excommunicated it? Is not the Divine grace an attribute of the Divine essence? Therefore to recede from grace would be to recede from the Divine essence; and to recede from His Divine essence would be to be no longer God. Can God be alienated from Himself? Believe me, that grace, on the part of God, as it is infinite, is also eternal. The grace of God may be lost on the part of man if he does not receive it. If grace were to depart from God there would be an end of all heaven and all the human race, for which reason grace on the part of God endures for ever, not only toward angels and men, but also toward the devils in hell. Since this is according to reason, why do you say that the only access to God the Father is through faith in the merit of the Son, when yet there is perpetual access through grace? But why do you say access to God the Father for the sake of

the Son, and not through the Son? Is not the Son the Mediator and Saviour? Why do you not go to the Mediator and Saviour Himself? Is He not God and Man? Who on earth goes immediately to any emperor, king, or prince? Must there not be some one to procure admission and introduce him? Do you not know that the Lord came into the world that He might introduce us to the Father? and that access is not given except through Him? and that this access is perpetual, when you go immediately to the Lord Himself, since He is in the Father and the Father in Him? Search now in the Scripture, and you will see that this is according to it, and that your way to the Father is as contrary to it, as it is contrary to reason. I tell you, too, that it is presumption to climb up to God the Father, and not through Him who is in the bosom of the Father, and who alone is with Him. Have you not read John xiv. 6?" Hearing these things, the old man was so angry that he sprang from his seat, and called to his clerks to cast me out. And when I went out immediately of my own accord, he threw out of doors after me the book which his hand happened to seize, and that book was the Word.

162. *Fourth Relation.* There arose a question among certain spirits, whether any one can see any doctrinal truth of theology in the Word, except from the Lord. They all agreed in this, that no one can, except from God, because a man can receive nothing except it be given him from heaven (John iii. 27); for which reason the dispute was whether any one can, unless he goes immediately to the Lord. They said, on the one side, that the Lord is to be approached directly, because He is the Word; on the other side, that doctrinal truth may also be seen when God the Father is immediately approached. And so the dispute settled down to this first point, whether it is lawful for any Christian to go immediately to God the Father, and so to climb over the Lord; and whether this is not insolence and audacity, both indecent and rash; because the Lord says that no one com-

eth to the Father but by Him (John xiv. 6). They left this and said that a man can see doctrinal truth from the Word by his own natural light; but this was rejected; and then they insisted that it may be seen by those who pray to God the Father. Something was now read to them from the Word; and then they prayed upon their knees that God the Father would enlighten them; and as to the words which had been read to them from the Word, they said that this and that was the truth therein; but it was false: and this repeatedly, to tediousness. At length they confessed that they could not. But, on the other hand, they who went immediately to the Lord saw truths and informed the others.

After this disputation was thus decided, there came up some out of the abyss who appeared at first like locusts, and afterward like dwarfs. They were those who in the world prayed to God the Father, and confirmed themselves in justification by faith alone. They were the same who are treated of in the Apocalypse (ix. 1–11). They said that they saw the tenet, that man is justified by faith alone, without the works of the law, in clear light, and also from the Word. They were asked, "By what faith?" They answered, "In God the Father." But after they were examined, it was said to them from heaven, that they did not know even one doctrinal truth from the Word. But they rejoined, that they still saw their truths in light. It was then said to them, that they saw them in fatuous light. They asked, "What is fatuous light?" They were informed that fatuous light is the light of the confirmation of faslity; and that this light corresponds to the light in which birds of night and bats are, to which darkness is light, and light is darkness. This was confirmed by the fact that when they looked upward to heaven, where light itself is, they saw darkness; but when they looked downward to the abyss whence they came, they saw light. Being indignant at this confirmation, they said that thus light and darkness are not any thing, but only the state of the eye, according to which light is called light, and

darkness darkness. But it was shown that their light was fatuous light, which is the light of the confirmation of falsity; and that it was only the activity of their mind, arising from the fire of lusts; not unlike the light of cats, whose eyes, in consequence of their burning appetite for mice, appear like candles in cellars in the night. On hearing this they angrily replied that they were not cats, nor like cats; because they could see, if they wished. But because they were afraid of being asked why they would not, they withdrew and let themselves down into their abyss. They who are there, and others like them, are called by the angels birds of night and bats, and also locusts.

When they came to their companions in the abyss, and told that the angels said, "We do not know any doctrinal truth, not even one, and they called us birds of night, bats, and locusts," a tumult was made there; and they said, "Let us pray to God for permission to ascend, and we will show clearly that we have many doctrinal truths, which the archangels themselves will acknowledge." And because they prayed to God, leave was given; and they ascended to the number of three hundred. And when they appeared above the earth, they said, "We were celebrated and renowned in the world because we knew and taught the mysteries of justification by faith alone; and from confirmations we not only saw the light, but saw it as a flashing radiance; as we still do in our cells. And yet we have heard from our companions who were with you, that that light is not light, but darkness, because we have not, as you said, any doctrinal truth form the Word. We know that every truth of the Word shines; and we believe that our radiance is therefrom, while we meditate profoundly on our mysteries. We will, therefore, demonstrate that we have truths from the Word in great abundance." And they said, "Have we not this truth, that there is a Trinity, God the Father, the Son, and the Holy Spirit, and that we must believe in the Trinity? Have we not this truth, that Christ is our Redeemer and

Saviour? Have we not this truth, that Christ alone is righteousness, and that He alone has merit; and that he is unjust and impious who wishes to claim to himself any thing of His merit and righteousness? Have we not this truth, that no mortal can do any spiritual good from himself, but that all good which is good in itself is from God? Have we not this truth, that there is merit-seeking and hypocritical good, and that these goods are evil? Have we not this truth, that still good works are to be done? Have we not this truth, that there is faith, and that one must believe in God, and that every one has life according to his belief? besides many others from the Word? Can any of you deny one of these? And yet you said that we have not any truth in our schools, not even one. Have you not laid such things to our charge ungraciously?"

But they then received the answer: "All the things which you have advanced are in themselves true, but with you they are truths falsified, which are falsities, because they are drawn from a false principle. That it is so, we will demonstrate even to the eye. There is a place, not far from this, into which light flows directly from heaven. In the midst of it, there is a table. When any paper on which a truth from the Word is written is laid upon it, that paper, from the truth written on it, shines like a star. Write your truths, therefore, on a paper, and let it be laid upon the table, and you will see." They did so, and gave it to the keeper, who laid it upon the table, and then said to them, "Draw back, and look at the table." And they drew back and looked; and behold, the paper shone like a star. And then the keeper said, "You see that the things which you wrote on the paper are truths; but come nearer, and fix your gaze on the paper." And they did so, and then the light suddenly disappeared, and the paper became black, as if coated with the soot of a furnace. And the keeper said further, "Touch the paper with your hands, but be careful not to touch the writing." And when they did so, a flame burst forth and

consumed it. After these things were seen, it was said to them, "If you had touched the writing, you would have heard an explosion, and would have burned your fingers." And it was then said to them, by those who stood back, "You have now seen that the truths which you have abused to confirm the mysteries of your justification, are truths in themselves, but that in you they are truths falsified." They then looked upward, and heaven appeared to them as blood, and afterward as thick darkness; and they seemed before the eyes of angelic spirits, some like bats, some like owls, and some like other birds of night; and they fled away into their own darkness, which to their eyes shone fatuously.

The angelic spirits who were present wondered that they had not before known any thing of that place and of the table there. And then a voice came to them from the southern quarter, saying, "Come up hither, and you will see something still more wonderful." And they drew near, and entered into a chamber, whose walls gleamed as if of gold; and they saw there also a table upon which lay the Word, set around with precious stones in heavenly form. And the angel keeper said, "When the Word is opened, there beams forth from it a light of ineffable brightness; and at the same time there is from the precious stones the appearance as of a rainbow above and around the Word. When any angel from the third heaven comes thither, there appears above and around the Word a rainbow on a red ground. When an angel from the second heaven comes thither and looks, there appears a rainbow on a blue ground. When an angel from the lowest heaven comes thither and looks, there appears a rainbow on a white ground. When any good spirit comes thither and looks, there appears a varying light, as of marble." That it is so, was also shown them visibly.

The angel keeper further said, "If any one comes up who has falsified the Word, the splendor is then first dissipated; and if he comes near, and fixes his eyes upon the Word, there

comes the appearance as of blood around; and he is then warned to depart, because there is danger." But a certain one who in the world had been a great champion of the doctrine of justification by faith alone, came up boldly, and said, "When I was in the world I did not faslify the Word; I exalted charity together with faith, and taught that man in the state of faith in which he does charity and its works, is renewed, regenerated, and sanctified by the Holy Spirit; and also that there is no faith solitary, that is, without good works; as a good tree is not without fruit, the sun without light, and fire without heat; and I also blamed those who said that good works were not necessary, and who said, besides, that I magnified the precepts of the Decalogue and repentance also, and that so I applied all things of the Word to the article concerning faith in a wonderful way, which I still set forth and demonstrated to be alone saving." In the confidence of his assertion that he had not falsified the Word, he came up to the table, and, contrary to the warning of the angel, touched the Word. But then suddenly fire with smoke issued from the Word, and an explosion took place with a crash, by which he was thrown to a corner of the room, and lay there as dead for half an hour. The angelic spirits wondered at this; but it was said to them that this prelate had exalted the goods of charity as proceeding from faith, more than others, but that still he meant no other than works of policy, which are also called moral and civil, and are to be done for the sake of the world and of prosperity therein, and not at all for the sake of salvation; and also, that he substituted some hidden works of the Holy Spirit, concerning which man knows nothing, which, in the state of faith, are ingenerated in faith.

The angelic spirits then conversed together concerning the falsification of the Word; and they agreed upon this, that to falsify the Word is to take truths from it and apply them to confirm falsities; which is to drag them forth, outside of the Word, and slay them; as for example, to apply

all those truths adduced above by those from the abyss, to the faith of the day, and to explain them from it. That this faith is impregnated with falsities will be demonstrated in what follows. For another example, to take from the Word this truth, that charity is to be exercised, and that good is to be done to the neighbor; if any one then confirms this, that it is to be done, but not for the sake of salvation, on the ground that all the good from man is not good because it is merit-seeking, he drags that truth of the Word out of the Word, and destroys it; since the Lord in His Word enjoins upon every man who wishes to be saved, to love the neighbor, and from love to do him good. So in other cases.

THE DIVINE TRINITY.

163. We have treated of God the Creator, and at the same time also of creation; then of the Lord the Redeemer, and at the same time of redemption; and lastly of the Holy Spirit, and at the same time of the Divine operation. And having thus treated of the Triune God, it is necessary to treat also of the Divine Trinity, which is known in the Christian world, and yet is unknown. For by this alone can a just idea of God be obtained; and a just idea of God is in the church like the shrine and the altar in a temple, and like a crown on the head and a sceptre in the hand of a king on his throne; for on a just idea of God depends the whole body of theology, as a chain depends on its first link. And, if you will believe it, every one is allotted his place in the heavens according to his idea of God; for that is, as it were, the touchstone by which are tested the gold and the silver, that is, good and truth, as to their quality with man: for there is with him no saving good except from God, nor is there any truth which does not derive its quality from the good within it. But that it may be seen, with both eyes, what the Divine Trinity is, the exposition of it shall be divided into articles, as follows:—I. *There is a Divine Trinity*,

which is the Father, the Son, and the Holy Spirit. II. *These three, the Father, the Son, and the Holy Spirit, are the three essentials of one God, which make one, as soul, body, and operation make one in man.* III. *Before the world was created there was not this Trinity; but after the world was created, when God became incarnate, it was provided and made; and then in the Lord God, the Redeemer and Saviour, Jesus Christ.* IV. *A Trinity of Divine Persons from eternity, or before the world was created, is, in the ideas of thought, a Trinity of Gods; and this cannot be abolished by the oral confession of one God.* V. *A Trinity of Persons was unknown in the Apostolic Church, but was first brought forth by the Nicene Council, and from that was introduced into the Roman-Catholic Church, and from this into the Churches that were separated from it.* VI. *From the Nicene Trinity and the Athanasian together, a faith arose which had perverted the whole Christian Church.* VII. *Thence is that abomination of desolation, and affliction such as has not been nor ever shall be, which the Lord had foretold in Daniel, in the Evangelists, and in the Apocalypse.* VIII. *And hence it is that unless a New Heaven and a New Church are founded by the Lord, no flesh would be saved.* IX. *From a Trinity of Persons, each one of whom singly is God, according to the Athanasian Creed, have come forth many discordant and heterogeneous ideas about God, which are fantasies and abortions.* These will now be unfolded one by one.

164. I. *There is a Divine Trinity, which is the Father, the Son, and the Holy Spirit.* That there is a Divine Trinity, the Father, the Son, and the Holy Spirit, is very evident from the Word, and from these things there:—The angel Gabriel said to Mary, *The Holy Spirit shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee, shall be called the Son of God* (Luke i. 35). Here three are named, the Highest, who is God the Father, the Holy Spirit, and the

Son of God. When Jesus was baptized, *Lo, the heavens were opened, and John saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, This is My beloved Son, in whom I am well pleased* (Matt. iii. 16, 17: Mark i. 10, 11: John i. 32). And still more plainly is it seen from these words of the Lord to the disciples: *Go ye, make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit* (Matt. xxviii. 19); and moreover from these words in the first Epistle of John (v. 7)—*There are three that bear record in heaven, the Father, the Word, and the Holy Spirit.* And further from this, that the Lord prayed to His Father, and spoke of Him and with Him, and said that He would send and also did send the Holy Spirit, Finally, the apostles in their epistles frequently named the Father, and the Son, and the Holy Spirit. From these things it is plain that there is a Divine Trinity, which is the Father, the Son, and the Holy Spirit.

165. But how this is to be understood, whether they are three Gods who in essence and hence in name are one God, or there are three objects of one subject, so that they are merely qualities or attributes of one God which are so named, or it is to be understood in some other way, unaided reason can by no means see. What then is to be done? There is no other way than for man to go to the Lord God the Saviour, and read the Word under His auspices, for He is the God of the Word; and he will be enlightened and will see truths which reason also will acknowledge. But if you do not go to the Lord, though you read the Word a thousand times and see therein a Divine Trinity and Unity also, you surely will never understand but that there are three Divine Persons, each one of whom singly is God, and thus that there are three Gods. Yet because this is repugnant to the common perception of all men in the whole world, therefore to avoid reproach they have come to this, that, though there are in truth three Gods, still faith requires that three shall not be

named, but one; and furthermore, lest they should be overwhelmed with censure, on this subject especially the understanding must be imprisoned, and held bound in obedience to faith; and this must be the established law of Christian order in the Christian Church evermore. Such a paralytic birth resulted from their not reading the Word under the auspices of the Lord; for every one who does not read the Word under His auspices, reads it under the auspices of his own intelligence, which is like an owl in respect to such things as are in spiritual light, as are all the essentials of the church. And while he reads such things in the Word as concern the Trinity, and from them thinks that though there are three still they are one, this appears to him like the answer from an oracle, which, because he does not understand it, he rolls it between his teeth; for if he were to put it before his eyes, it would be an enigma, which the more he tries to unfold, the more he involves himself in darkness, until he begins to think of it without understanding, which is like seeing without the eye. In short, to read the Word under the auspices of one's own intelligence, which is done by all who do not acknowledge the Lord as the God of heaven and earth, and who therefore do not approach and worship Him alone, may be likened to children playing, who tie a handkerchief over their eyes, and wish to walk in a straight line, and also think that they are doing so, when yet, step by step, they turn aside, and finally go on in the opposite direction, strike against a stone, and fall. They are also like mariners sailing without a compass, who run the vessel upon the rocks and perish. And they are like one walking over a field in a thick fog, who seeing a scorpion and believing it to be a bird, wishes to seize it with his hand and take it up, and then is struck with a deadly wound. One who so reads the Word is also like a diver or a kite, which sees a small portion of the back of a great fish above the water, and flies upon it, and fixes its beak into it, and is drawn under by the fish and drowned. He is also like one who enters a labyrinth without

a guide or a thread; and the further he goes in, the more is he at a loss as to the way out. The man who reads the Word not under the Lord's auspices, but under the auspices of his own intelligence, believes himself to be a lynx, and to have more eyes than Argus, when yet he inwardly sees no truth whatever, but only what is false; and when he has persuaded himself that this is true, it appears to him like the polar star, toward which he directs all the sails of his thought; and then he sees truths no more than a mole, or if he sees any, he bends them to favor his own fantasy, and so perverts and falsifies the holy things of the Word.

166. II. *These three, the Father, the Son, and the Holy Spirit, are the three essentials of one God, which make one, as the soul, body, and operation in man.* There are general and also particular essentials of a thing, and together these make one essence. The general essentials of a man are his soul, body, and operation. That these make one essence, may be seen from this, that one is from another, and for the sake of another, in continual series; for man begins from the soul, which is the very essence of the seed: this not only initiates but also produces in its order the things which are of the body, and afterward the things which proceed from them both, the soul and body together, which are called operations: therefore, from the production of one from another, and hence the insertion and conjunction, it is plain that these three are of one essence, and they are therefore called three essentials.

167. Every one acknowledges that these three essentials, namely, soul, body, and operation, were and are in the Lord God the Saviour. That His soul was from Jehovah the Father, can be denied only by Antichrist, for in the Word of both Testaments He is called the Son of Jehovah, the Son of the Most High God, the only-begotten; the Divine of the Father, like the soul in man, is therefore His first essential. That the Son whom Mary brought forth, is the body of that

Divine soul, follows from this, that in the womb of a mother nothing is prepared but the body, conceived and derived from the soul; this, therefore, is the second essential. Operations make the third essential, because they proceed from the soul and body together; and the things which proceed are of the same essence with those which produce them. That the three essentials, the Father, the Son, and the Holy Spirit, are one in the Lord, like the soul, body, and operation, in man, is very evident from the Lord's words, that the Father and He are one, and that the Father is in Him and He in the Father; likewise, that He and the Holy Spirit are one, since the Holy Spirit is the Divine proceeding out of the Lord from the Father, as fully demonstrated above from the Word (n. 153, 154); therefore to demonstrate it again would be superfluous, and like loading a table with food after satiety.

168. When it is said that the Father, the Son, and the Holy Spirit, are the three essentials of one God, like the soul, body, and operation in man, it appears to the human mind as if three Persons were the three essentials, which is not possible; but when it is understood that the Divine of the Father which makes the soul, and the Divine of the Son which makes the body, and the Divine of the Holy Spirit, or the Divine proceeding, which makes the operation, are the three essentials of one God, this then falls within the understanding. For God the Father is His Divine, the Son from the Father is His Divine, and the Holy Spirit from both is His Divine; and these, because they are of one essence and unanimous, make one God. But if these three Divine essentials are called Persons, and to each one is attributed His own specialty, as to the Father imputation, to the Son mediation, and to the Holy Spirit operation, then the Divine essence becomes divided, which yet is one and indivisible; so no one of the three is God in fulness, but each in the power divided among three; and this, a sound understanding cannot but reject.

169. Who, then, cannot have a perception of the Trinity in the Lord from the trinity in every man? In every man there is soul, body, and operation; so, too, in the Lord, for in the Lord dwelleth all the fulness of the Godhead bodily, according to Paul (Col. ii. 9); therefore the Trinity in the Lord is Divine, but in man it is human. Who does not see that, in the mystical notion that there are three Divine Persons, and yet one God, and that this God, though one, still is not one Person, reason has no part; but that, lulled to sleep, it still compels the mouth to speak as a parrot? When reason is lulled to sleep, what then is the speech of the mouth but something inanimate? When the mouth utters that from which reason dissents and turns away, what then is the speech but folly? Human reason is at this day bound in relation to the Divine Trinity, like a man manacled and fettered in prison; and it may be compared to the vestal virgin buried in the earth because she let the sacred fire go out; when yet the Divine Trinity in the minds of men of the church ought to shine like a lamp, since God, in His Trinity, and in the unity of it, is All in all the sanctities of heaven and the church. For what is making one God of the soul, another of the body, and a third of the operation, but making three parts distinct from one another out of these three essentials in one man? And what would that be but to cut him in pieces and kill him?

170. III. *Before the world was created, there was not this Trinity; but after the world was created, when God became incarnate, it was provided and made; and then in the Lord God, the Redeemer and Saviour, Jesus Christ.* In the Christian Church at the present day the Divine Trinity is recognized as having been before the world was created, which is, that Jehovah God begat a Son from eternity, and that the Holy Spirit then went forth from both, and that each of the three is by Himself, or singly, God, because each is one person subsisting of Himself. But this, because it does not fall

within any reason, is called a mystery, which can only be entered thus, that the three have one Divine essence, by which is meant eternity, immeasurableness, omnipotence, and thence equal Divinity, glory, and majesty. But that this is a Trinity of three Gods, and therefore no Divine Trinity, will be demonstrated in what follows. On the other hand, that the Trinity, which is also of the Father, the Son, and the Holy Spirit, which was provided and made after God became incarnate, thus after the world was created, is the Divine Trinity, because it is of one God, is evident from all that precedes. This Divine Trinity is in the Lord God the Redeemer and Saviour, Jesus Christ, because the three essentials of one God, which make one essence, are in Him. That in Him is all the fulness of the Godhead, as Paul says, is evident also from the Lord's own words, that all things of the Father are His, and that the Holy Spirit does not speak from Himself, but from Him; and further, that when He arose, He took from the sepulchre His whole human body, both as to the flesh and as to the bones (Matt. xxviii. 1–8: Mark xvi. 5, 6: Luke xxiv. 1–3: John xx. 11–15), unlike every other man. This also He attested to His disciples to the life, saying, *Behold My hands and My feet, that it is I Myself; handle Me and see, for a Spirit hath not flesh and bones as ye see Me have* (Luke xxiv. 39). From this every man may be convinced, if he will, that the Human of the Lord is Divine; consequently, that in Him God is Man, and Man God.

171. The Trinity which the present Christian Church has embraced and introduced into its faith, is, that God the Father begat a Son from eternity, that the Holy Spirit then proceeded from them both, and that each one by Himself is God. This Trinity can be conceived by human minds only as a triarchy, and as a government of three kings in one kingdom, or of three generals over one army, or of three masters in one house, all having equal power. What but destruction could come from this? And if any one wishes to figure or shadow forth this triarchy to the sight of his

mind, and at the same time the unity of those in it, he can present it to his contemplation only as a man with three heads on one body, or three bodies with one head. Such a monstrous image of the Trinity must appear to those who believe there are three Divine Persons, and that each by Himself is God, and who join these together into one God, and deny that because God is one He is one Person. That a Son of God born from eternity descended and assumed the Human, may be compared to the fables of the ancients, that human souls were created from the beginning of the world, and enter into bodies and become men; and also to the absurd notions that the soul of one passes into another, as many in the Jewish Church believed — as, that the soul of Elijah passed into the body of John the Baptist; and that David is to return into his own or another's body, and to reign over Israel and Judah, because it is said in Ezekiel, *I will set up one Shepherd over them, and He shall feed them, My servant David; He shall be their Shepherd, and I Jehovah will be their God, and David a Prince among them* (xxxiv. 23, 24, and in other places); not knowing that by David is there meant the Lord.

172. IV. *A Trinity of Divine Persons from eternity, or before the world was created, is, in the ideas of thought, a Trinity of Gods; and this cannot be abolished by the oral confession of one God.* That a Trinity of Divine Persons from eternity is a Trinity of Gods, is very evident from the following passage in the Athanasian Creed:—"There is one Person of the Father, another of the Son, and another of the Holy Spirit. The Father is God and Lord, the Son is God and Lord, and the Holy Spirit is God and Lord; and yet there are not three Gods and Lords, but one God and Lord; for as we are compelled by Christian verity to confess each Person singly to be God and Lord, so are we forbidden by the Catholic religion to say three Gods or three Lords." This creed is received as œcumenical or universal by the

whole Christian Church; and from it is all that is at this day known and acknowledged concerning God. That no other Trinity than a Trinity of Gods was understood by those who were in the Nicene Council, from which what is called the Athanasian Creed came forth as a posthumous birth, any one may see who but reads it with open eyes. That not only was a Trinity of Gods understood by them, but also that no other Trinity is understood in the Christian world, is the consequence: all the knowledge concerning God is from that creed, and every one abides in the belief of its words. That no other Trinity than a Trinity of Gods is at this day understood in the Christian world, I appeal to every one, to layman and clergyman, to laurelled masters and doctors, and to consecrated bishops and archbishops; also to cardinals in their purple, and even to the Roman pontiff himself; let every one take counsel with himself, and then speak out from the ideas of his own mind. From the words of this universally accepted doctrine concerning God, this is as manifest and clear as water through a crystal cup, that there are three Persons, and that each one of them is God and Lord, and also that from Christian verity men ought to confess or acknowledge each Person, singly, as God and Lord, but that the Catholic or Christian religion or faith forbids them to say or name three Gods and Lords; and thus that verity and religion, or truth and faith, are not one thing, but two things contrary to each other. It was however added that there are not three Gods and Lords, but one God and Lord, lest they should be exposed to ridicule before the whole world; for who would not laugh at three Gods? Yet who does not see a contradiction in this addition? But if they had said that the Father has the Divine essence, the Son the Divine essence, and the Holy Spirit the Divine essence, yet that there are not three Divine essences, but that the essence is one and indivisible, then this mystery would be explicable; that is, when by the Father is understood the Divine from which are all things, by the Son the

Divine Human therefrom, and by the Holy Spirit the Divine proceeding, which are the three essentials of one God; or if by the Divine of the Father the like is understood as by the soul in man, by the Divine Human the like as by the body of that soul, and by the Holy Spirit the like as by the operation which proceeds from both, then are understood three essences which are of one and the same person, and so together make a one and indivisible essence.

173. The idea of three Gods cannot be abolished by the oral confession of one God, because it has been implanted in the memory from childhood, and every man thinks from the things which are there. The memory with men is like the ruminating stomach in birds and beasts; into that stomach they store the food from which they may gradually have nourishment, and from time to time they draw it thence and convey it to the true stomach, where it is digested, and distributed for all the uses of the body. The human understanding is this true stomach, as the memory is the other. Any one may see that the idea of three Divine Persons from eternity, which is the same as an idea of three Gods, cannot be abolished by the oral confession of one God, merely from this, that it has not yet been abolished, and that there are among the celebrated those who are not willing that it should be abolished; for they insist that the three Divine Persons are one God, while they obstinately deny that God because He is one is also one Person. But what wise man does not think with himself that by Person is certainly not meant person, but the predication of some quality; but what quality is not known, and because it is not known, that which has been implanted in the memory from childhood remains, like the root of a tree in the earth, from which a shoot still grows if the tree itself is cut down. But, my friend, not only cut down that tree, but also pull up its root, and then plant in your garden trees of good fruit. Beware, therefore, lest the idea of three Gods fix itself in your mind, and the mouth sound one God, but with no idea. What then is the under-

standing above the memory, which thinks of three Gods, and the understanding below it, from which the mouth at the same time utters one God, but as a player on the stage who can impersonate two characters by running from one side to the other, on one side saying something, and on the other saying the opposite, and by such contradiction calling himself here a wise man, and there a fool? What else results from this, but that while he stands in the middle and looks both ways, he thinks that neither one nor the other is anything? and so, perhaps, that there is neither one God nor three, and thus that there is none. The naturalism reigning at this day is from no other origin. In heaven, no one can say a Trinity of Persons, each one of whom singly is God; for the heavenly aura, in which their thoughts, like sounds in our air fly and undulate, resists it. A hypocrite only can do it there; but the tone of his voice grates in the heavenly aura, like tooth grinding against tooth; or it croaks like a raven wishing to sing like a song bird. I have heard also from heaven that to abolish the faith established in the mind by confirmations in favor of a Trinity of Gods, by the oral confession of one God, is as impossible as it is to draw a tree through its seed, or a man's chin through a hair of his beard.

174. V. *A Trinity of Persons was unknown in the Apostolic Church; but was first brought forth by the Nicene Council, and from that was introduced into the Roman-Catholic Church, and from this into the Churches that were separated from it.* By the Apostolic Church is meant not only the church which existed in various places in the time of the apostles, but also in the two or three centuries after their day. But at length they began to wrest from its hinges the door of the temple, and like thieves to break into its shrine. By the temple is meant the church, by the door the Lord God the Redeemer, and by the shrine His Divinity; for Jesus says, *Verily I say unto you, he that entereth not by the*

door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. I am the door; by Me if any man enter in, he shall be saved (John x. 1, 9). This crime was committed by Arius and his followers; and on that account a council was called together by Constantine the Great, at Nice, a city in Bithynia; and in order to cast out the damnable heresy of Arius, it was devised, concluded, and ratified, by those who were there convened, that there were three Divine Persons from eternity, the Father, the Son, and the Holy Spirit, each of whom had personality, existence, and subsistence by himself and in himself; and also that the second Person, or the Son, descended and assumed the Human, and wrought redemption; and that thence there was Divinity to His Human by hypostatic union, and that by this union He had close relationship with God the Father. From that time, heaps of abominable heresies, concerning God and the person of Christ, began to spring out of the earth, and Antichrists began to lift the head, and to divide God into three, and the Lord the Saviour into two, and so to destroy the temple built by the Lord through the apostles, and this even till not one stone was left upon another which was not thrown down, according to His own words in Matthew (xxiv. 2), where by the temple is meant not only the temple at Jerusalem, but also the church, the consummation or end of which is treated of in the whole of that chapter. But what else could have been expected from that council and from those that followed, which in like manner divided the Godhead into three, and placed the incarnate God under them upon their footstool? For they separated the Head of the church from its body by climbing up another way; that is, they passed Him by, and climbed beyond to God the Father as to another, with the mere mention of Christ's merit in the mouth, that the Father would have mercy for the sake of that, and that thus might immediately flow into them justification with all its train — remission of sins, renewal, sanctification, regeneration, and salvation — and these without the use of any means on the part of man.

175. That the Apostolic Church knew nothing whatever of a trinity of Persons, or of three Divine Persons from eternity, is very evident from the creed of that church, which is called the Apostles' Creed, in which are these words: *I believe in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ His only Son our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary:* also *in the Holy Spirit.* No mention is made there of any Son from eternity, but of the Son conceived by the Holy Spirit and born of the Virgin Mary; they knowing from the apostles that Jesus Christ was the true God (1 John v. 20); and that in Him dwelt all the fulness of the Godhead bodily (Col. ii. 9); that the apostles preached faith in Him (Acts xx. 21); and that He had all power in heaven and in earth (Matt. xxviii. 18).

176. What confidence is to be had in councils, while they do not go immediately to the God of the church? Is not the church the Lord's body, and He its Head? What is a body without a head? And what sort of a body is that on which have been put three heads, under the auspices of which men hold consultations and make decrees? Does not enlightenment, which from the Lord alone, who is the God of heaven and the church and at the same time the God of the Word, is spiritual, then become more and more natural, and at length sensual? And then no genuine theological truth is perceived in its internal form, without being immediately cast out from the thought of the rational understanding, and dispersed like chaff into the air before the winnower's fan. In this state fallacies then present themselves instead of truths, and darkness instead of rays of light; and men stand, as it were, in a cave, with spectacles on their noses and a candle in their hand, and close their eyes to spiritual truths, which are in the light of heaven, and open them to sensual truths, which are in the delusive light of the senses of the body. And so it is afterward, while the Word is read; the mind is then asleep to truths, and awake to falsities, and be-

comes like the beast described as rising up out of the sea, *as to the mouth like a lion, in body like a leopard, and as to the feet like a bear* (Apoc. xiii. 2). It is said in heaven that, when the Nicene Council was closed, these things were at the same time accomplished which the Lord foretold to the disciples: *The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken* (Matt. xxiv. 29). Indeed the Apostolic Church was actually like a new star appearing in the starry heaven; but the church, after the two Nicene councils, became like the same star afterward darkened and lost to view, just as has sometimes happened in the natural world, according to the observation of astronomers. In the Word it is read that Jehovah God dwelleth in light inaccessible: who then could go to Him, unless He were to dwell in light accessible? that is, if He did not descend and assume the Human, and become in this the Light of the world (John i. 9; xii. 46). Who cannot see that to go to Jehovah the Father, in His light, is as impossible as for one to take the wings of the morning, and by means of them fly to the sun? or as it is to feed on the sun's rays, and not on food of material elements? or as for a bird to fly in ether, or a stag to run in the air?

177. VI. *From the Nicene Trinity and the Athanasian together, a faith arose which had perverted the whole Christian Church.* That the Nicene Trinity together with the Athanasian is a trinity of Gods, may be seen above, shown from their creeds (n. 172). From these arose the faith of the present church, which is in God the Father, God the Son, and God the Holy Spirit; in God the Father, that He may impute the righteousness of His Son, the Saviour, and ascribe it to man; in God the Son, that He may intercede and covenant; in the Holy Spirit, that He may actually inscribe the imputed righteousness of the Son, and seal it when established, by justifying, sanctifying, and regenerating

man. This is the faith of the present time, which by itself may attest that it is a trinity of Gods which is acknowledged and worshipped. From the faith of every church arises not only all its worship, but also all its doctrine; therefore it may be said that such as the faith is, such is its doctrine. That this faith, because it is a faith in three Gods, has perverted all things of the church, therefore follows; for faith is the principle, and doctrines are derivatives; and derivatives derive their essence from the principle. If one submits the several doctrines to examination, as the doctrine concerning God, the Person of Christ, charity, repentance, regeneration, free will, election, the use of the sacraments, which are Baptism and the Holy Supper, he will clearly see that a trinity of Gods is in every one of them; and if it does not actually appear to be in them, still they flow from it, as from their fountain. But as such an examination cannot be made here, and yet it is important that it should be made in order to open the eyes, therefore an Appendix will be added to this work, in which there will be a demonstration of it. The faith of the church respecting God is like the soul of the body, and doctrines are like its members; and, moreover, faith in God is as a queen, and dogmas are as the officers of her court; and just as these all hang upon the word of the queen, so do dogmas upon the utterance of faith. From that faith alone, it may be seen how the Word is understood in the church where it is; for a faith adapts and draws to itself, as it were by cords, whatever it can. If the faith is false, it plays the harlot with every truth there, and perverts and falsifies it, and makes man insane in spiritual things. But if the faith is true, then the whole Word favors it, and the God of the Word, who is the Lord God the Saviour, pours light upon it, breathes upon it with His Divine assent, and makes man wise. That the faith of the present time, which in the internal form is a faith in three Gods, but in the external a faith in one God, has extinguished the light in the Word, and removed the Lord

from the church, and has thus cast down its morning into night, will be seen also in the Appendix. This was done by heretical doctrines before the Nicene Council, and afterward by the heretical views that arose from that council, and after it. But what confidence is to be placed in councils that do not enter through the door into the sheepfold, but climb up some other way, according to the words of the Lord in John? (x. 1, 9.) Their deliberation is not unlike the walking of a blind man in the day, or of a man with eyes in the night; neither of whom sees the pit before he has fallen into it. What confidence, for example, can be placed in the councils that established the vicarship of the pope, the canonization of the dead, and the invocation of them as deities, the worship of their images, authority to grant indulgences, the division of the Eucharist, and so on? Or what confidence ought we to place in the council which established an abominable predestination, and hung it up before the temples of its church, as the palladium of religion? But, my friend, go to the God of the Word, and so to the Word, and thus enter through the door into the sheepfold, that is, into the church, and you will be enlightened; and then you will yourself see, as from a mountain, not only the steps and wanderings of many others, but your own former steps and wanderings in the dark forest below.

178. The faith of every church is as seed from which all its dogmas spring; and it may be compared to the seed of a tree, from which grows every thing belonging to the tree, even to the fruit; and also to the seed of man, from which are begotten offspring and families in successive series. When therefore the primary faith, which from its predominance is called saving, is known, there is knowledge of the quality of that church. This may be illustrated by an example. Let the faith be, that nature is the creator of the universe; from this it follows that the universe is what is called God; that nature is its essence; that the ether is the

supreme god, whom the ancients called Jupiter; the air the goddess whom they called Juno, and whom they made the wife of Jupiter; that the ocean is a god below them, that may be called Neptune, after the manner of the ancients; and because the divinity of nature reaches to the very centre of the earth, that there is a god there also, who as with the ancients may be called Pluto; that the sun is the court of all the gods, where they meet whenever Jupiter summons a council; and moreover that fire is life from God; and thus that birds fly, beasts walk, and fishes swim in God; and further, that thoughts are merely modifications of ether, as words from them are only modulations of air; and that love's affections are occasional changes of state, from the influx of the sun's rays into them; moreover, that life after death, together with heaven and hell, is a fable invented by the clergy for acquiring honor and gain; but though a fable, that still it is useful and ought not to be openly ridiculed, because it is serviceable to the public in keeping the minds of the simple in the bonds of obedience to magistrates; and yet that those who are inveigled into religion, are men of abstract minds, their thoughts fantasms, their actions ludicrous, and they the drudges of the priests, believing what they do not see, and seeing what transcends the sphere of their minds. These consequences, and many others like them, are included within the faith that nature is the creator of the universe; and they proceed from it when it is opened. They are presented that it may be known that within the faith of the present church, which in its internal form is a faith in three Gods, and in its external form in one, there are troops of falsities; and that they may be drawn out of it, as many as the little spiders in the little ball produced by a spider. Any one whose mind has been made truly rational by light from the Lord, may see this. But how is any one else to see it, when the door to that faith and its offspring is shut and barred by the statute that it is unlawful for reason to look into its mysteries?

179. VII. *Hence is that abomination of desolation and the affliction such as has not been nor ever shall be, which the Lord had foretold in Daniel, and the Evangelists, and in the Apocalypse.* In Daniel we read: *At length upon the bird of abominations there shall be desolation, and even to a consummation and decree shall it drop upon the devastation* (ix. 27). In the Evangelist the Lord says: *Many false prophets shall rise, and shall deceive many; when ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him note it well* (Matt. xxiv. 11, 15); and afterward in the same chapter (verse 21): *Then shall be great affliction, such as has not been since the beginning of the world to this time, no, nor ever shall be.* This affliction and that abomination are treated of in seven chapters of the Apocalypse, and they are what are meant by the black horse and the pale horse, coming out of the book, the seal of which was opened by the Lamb (Apoc. vi. 5–8); also by the beast coming up out of the abyss, which made war with the two witnesses and slew them (xi. 7, and following verses); as also by the dragon which stood before the woman about to bring forth, that he might devour her child, and who pursued her into the wilderness, and there cast out of his mouth a flood of water to drown her (chap. xii.); and also by the beasts of the dragon, one from the sea and the other from the earth (chap. xiii.); also by the three spirits like frogs, which came out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet (xvi. 13); and moreover by this, that after the seven angels poured out the vials of the wrath of God, in which were the seven last plagues, upon the earth, the sea, the fountains and rivers, upon the sun, the throne of the beast, the Euphrates, and finally upon the air, there was a great earthquake, such as had not been since men were made (chap. xvi.). An earthquake signifies an inversion of the church, that is caused by falsities and falsifications of the truth, which likewise is signified by the

great affliction such as had not been since the beginning of the world (Matt. xxiv. 21). Similar things are meant by these words: *The angel thrust in the sickle, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God; and the wine-press was trodden, and blood came out even to the horses' bridles, for a thousand six hundred furlongs* (xiv. 19, 20)—the blood signifies truth falsified. Besides other things contained in those seven chapters.

180. In the Evangelists (Matt. xxiv., Mark xiii., and Luke xxi.) are described the successive states of the decline and corruption of the Christian Church; and by the great affliction such as had not been since the beginning of the world, neither should be, is there meant, as everywhere else in the Word, the infestation of truth by falsities, until there remains no truth which is not falsified and consummated. This also is there meant by the abomination of desolation, and likewise by the desolation upon the bird of abominations, and by the consummation and decree in Daniel; and this same thing is described in the Apocalypse by the passages adduced from it above. This came to pass because the church has not acknowledged the unity of God in trinity and His trinity in unity in one Person, but in three; and therefore the church has been based in the mind on the idea of three Gods, and in the mouth upon the confession of one God; for thus men separated themselves from the Lord, and at length so far as to have no idea left of Divinity in His Human nature, when yet He is God the Father Himself in the Human; therefore also He is called the Father of eternity (Isa. ix. 6); and He says to Philip, *He that seeth Me, seeth the Father* (John xiv. 7, 9).

181. But it is asked, Whence is the very vein of the fountain, from which has flowed such abomination of desolation as is described in Daniel (ix. 27), and such affliction as never was nor ever will be (Matt. xxiv. 21)? The answer is, From the faith which universally prevails in the Christian world, and from its influx, operation, and imputation,

according to traditions. It is wonderful that the doctrine of justification by that faith alone — though it is not a faith, but a chimera — carries every point in Christian churches; that is, that it reigns there with the sacred order, almost as the only thing in theology. It is that which all students in theology eagerly study in the schools, drink in, and absorb; and afterward, as if inspired with heavenly wisdom, teach in the churches, and publish in books; by it also they seek and obtain a name for superior erudition, fame, and glory; for it also degrees, diplomas, and rewards are conferred. And these things are done although by that faith alone the sun is now darkened, the moon is deprived of her light, the stars of the heavens are fallen, according to the words of the Lord's prediction in Matthew (xxiv. 29). That the doctrine of that faith has at this day blinded the minds of men to such a degree that they will not, and therefore as it were cannot, see any Divine truth interiorly, in the light of the sun or in the light of the moon, but only exteriorly, as on some rough surface, in the light of the hearth by night, has been proved to me. And so I can venture to say that if Divine truths concerning the genuine conjunction of charity and faith, heaven and hell, the Lord, the life after death, and eternal happiness, were let down from heaven written in letters of silver, they would not be deemed worth reading by those who justify and sanctify by faith alone; but, on the other hand, if a paper concerning justification by faith alone should be sent from the lower regions, this they would take up, kiss, and carry home in their bosom.

182. VIII. *Thence also it is that unless the New Heaven and New Church are founded by the Lord, no flesh would be saved.* We read in Matthew, *Then shall be great affliction, such as was not from the beginning of the world to this time, no, nor ever shall be: and except those days should be shortened, there should no flesh be saved* (xxiv. 21, 22). That chapter treats of the consummation of the age, by which is

meant the end of the church of the present day; therefore by shortening those days is meant to end that church and to establish a new one. Who does not know that, unless the Lord had come into the world and wrought redemption, no flesh could have been saved? To work redemption means to found the New Heaven and New Church. That the Lord would again come into the world, He foretold in the Evangelists (Matt. xxiv. 30, 31: Mark xiii. 26: Luke xii. 40; xxi. 27); and in the Apocalypse, particularly in the last chapter. That He is also working redemption at this day by founding the New Heaven and establishing the New Church, to the end that man may be saved, was shown above, in the lemma concerning Redemption. The great arcanum, that unless the New Church is established by the Lord no flesh can be saved, is this:—So long as the dragon with his horde remains in the world of spirits into which he has been cast, no Divine truth united to Divine good can pass through to men on earth, without being perverted and falsified, or without perishing. This is what is meant by this passage in the Apocalypse: *The dragon was cast out into the earth, and his angels were cast out with him. Woe to the inhabitants of the earth and of the sea, for the devil has come down to them, having great wrath* (xii. 9, 12). But after the dragon was cast into hell (xx. 10), John saw a new heaven and a new earth, and the New Jerusalem coming down from God out of heaven (xxi. 1, 2). By the dragon are meant those who are in the faith of the present church.

I have several times conversed in the spiritual world with the justifiers of men by faith alone, and have said that their doctrine is erroneous, and also inconsistent, and that it induces the feeling of security, blindness, sleep, and night, in spiritual things, and consequently death to the soul; and I have exhorted them to desist from it. But I received for answer, "Why desist? Is not the superiority of the learning of the clergy over that of the laity dependent on that doctrine alone?" But I replied that so they do not regard the

salvation of souls as any end, but the excellence of their own reputation; and that because they have applied the truths of the Word to their false principles, and so have adulterated them, they are angels of the abyss, called Abaddons and Apollyons (Apoc. ix. 11); by whom are signified the destroyers of the church by the total falsification of the Word. But they answered, "What is that? By our knowledge of the mysteries of that faith, we are oracles; and from it as from the shrine we give responses; wherefore we are not Apollyons, but Apollos." Indignant at this, I said, "If you are Apollos, you are also Leviathans; the first of you the crooked Leviathans, and the next the great Leviathans, that God will visit with His hard and great sword" (Isa. xxvii. 1). But they laughed at these words.

183. IX. *From a Trinity of Persons, each one of whom singly is God, according to the Athanasian Creed, have come forth many discordant and heterogeneous ideas about God, which are hallucinations and abortions.* From the doctrine of three Divine Persons from eternity, which is in itself the head of all doctrines in Christian churches, have sprung many ideas concerning God that are unbecoming and unworthy of the Christian world, which yet ought to be and might be a light to all peoples and nations in the four parts of the earth, respecting God and His Unity. All who live outside of the Christian Church, Mohammedans and Jews alike, and besides these the Gentiles of every mode of worship, are averse to Christianity solely on account of the faith in three Gods therein. Its propagators know this, and they therefore are very cautious not to teach openly the Trinity of Persons such as it is in the Nicene and Athanasian creeds, for if this were done, they would be shunned and ridiculed. The discordant, ludicrous, and frivolous ideas, which have sprung from the doctrine of three Divine Persons from eternity, and which spring up with every one who remains in the belief of the words of that doctrine, and from the ears and the eyes

rise up into the sight of the thought, are these:—That God the Father sits on high above the head, the Son at His right hand, and the Holy Spirit before them, listening, and instantly running throughout all the world; and, according to their decision, dispensing the gifts of justification and inscribing them, and making men from children of wrath to be children of grace, and from being condemned to be elect. I appeal to the learned of the clergy, and to the well instructed of the laity, whether in their minds they entertain any other than this idea; for it flows in spontaneously from the doctrine itself — see the Relation above (n. 16). There also flows in a curiosity for conjecturing what they conversed about with each other before the world was created; whether about the world which was to be created, or whether also about those who were to be predestined and justified, according to the Supralapsarians, or whether also about redemption; and likewise what they have been conversing about since the world was created, the Father from the authority and power to impute, the Son from the power to mediate; also imputation, which is election, being from the mercy of the Son interceding for all, and for some individually; and for them the Father having grace, being moved by love to the Son, and by the agony seen in Him when on the cross. But who cannot see that such things are ravings of the mind concerning God? And yet they are in Christian churches the holy things which are to be kissed with the lips, but not to be examined with the eye of the mind, because they are things above reason, and if raised from the memory into the understanding, man becomes insane. Still this does not take away the idea of three Gods, but induces a stupid faith, from which man thinks of God as one while asleep thinks in a dream, walking in the darkness of night, or as one blind from his birth walks in the light of day.

184. That a trinity of Gods is fixed in the minds of Christians, though from shame they deny it, is very evident from

the ingenuity of many in demonstrating that three are one, and one three, by various things in geometry, stereometry, arithmetic, and physics, and likewise by folds of cloth and paper; thus they play with the Divine Trinity as jugglers play together. Their juggling concerning it may be compared to the vision of those who in fever see one object, a man, a table, or a candle, as three, or three as one. It may also be compared with the mockery of those who handle soft wax, and mould it into various forms, now making it triangular to show the Trinity, and now spherical to show the Unity, and saying, "Is it not still one and the same substance?" When yet the Divine Trinity is as a pearl of greatest price; but, when divided into Persons, it is like a pearl divided into three parts, whereby it is utterly and manifestly ruined.

185. To the above will be added these Relations. *First:* —In the spiritual world there are climates and zones as in the natural world; there is nothing in this world which is not also in that; but they differ in origin. In the natural world climates vary according to the distances of the sun from the equator; in the spiritual world they vary according to the distances of the affections of the will, and hence of the thoughts of the understanding, from true love and true faith; all things in that world are correspondences of these. In the frigid zones of the spiritual world, appear things similar to those in the frigid zones of the natural world; lands there appear bound in ice, and likewise waters, and also snow upon them. Those come thither and dwell there who in the world lulled the understanding to sleep from indolence in thinking of spiritual things, and who therefore were, at the same time, indolent in doing any uses: they are called boreal spirits.

I was once seized with a desire to see some region in the frigid zone where those boreal spirits were; and therefore I was led in the spirit to the north, even to a region where all the land appeared covered with snow, and all the water

bound in ice. It was the Sabbath day; and I saw men, that is, spirits, of a stature like that of men of the world; but on account of the cold their heads were clothed with lions' skins, the mouth of the skin being fitted to their mouth; but their bodies, before and behind as far down as the loins, were covered with the skins of leopards; and their feet with the skins of bears. And I also saw many riding in chariots, and some in chariots carved in the form of a dragon whose horns projected forward. The chariots were drawn by horses whose tails had been cut off; they were running like terrible wild beasts, and the driver holding the reins in his hands was continually speeding and urging them on their course. I saw at length that the crowds were flocking to a temple, which had not been seen because covered with snow. But those who had the care of the temple were removing the snow, and, by digging, were preparing an entrance for the coming worshippers who alighted and entered. It was granted me also to see the inside of the temple. It was lighted with torches and lamps in abundance; there was an altar there of hewn stone, behind which hung a tablet, with the inscription, *The Divine Trinity, Father, Son, and Holy Spirit, who essentially are one God, but personally three.*

At length a priest, standing at the altar, after kneeling three times before the tablet of the altar, ascended the pulpit with book in hand, and began a sermon on the Divine Trinity. "Oh, how great a mystery!" he exclaimed, "that God in the Highest begat a Son from eternity, and by Him sent forth the Holy Spirit, the three joining themselves by essence, but separating themselves by their properties, which are imputation, redemption, and operation! But if we look into these things by reason, the sight becomes darkened, and a spot comes before it, as before the eye of him who fixes his gaze upon the naked sun. Wherefore, my hearers, in this let us keep the understanding under obedience to faith." After this, he exclaimed again, "Oh, how great a mystery is our Holy Faith! which is this, that

God the Father imputes the righteousness of the Son, and sends the Holy Spirit, who from that imputed righteousness works out the pledges of justification, which in the sum are the remission of sins, renewal, regeneration, and salvation; concerning the influx of which, or the act, man knows no more than the statue of salt into which Lot's wife was turned; and concerning the indwelling of which, or the state, he knows no more than a fish in the sea. But, my friends, there is hid in it a treasure, so hedged about and concealed that not a particle of it appears. Therefore, in this also let us keep the understanding under obedience to faith."

After some sighs, he again exclaimed, "Oh, how great a mystery is Election! He becomes of the elect to whom God imputes that faith which at His free pleasure, and out of pure grace, He infuses into whom He will, and when He will; and man is like a stock while it is infused, but he becomes like a tree when it has been infused. Fruits, which are good works, hang indeed from that tree, which in a representative sense is our faith; but still they do not cohere; therefore the value of that tree is not from the fruit. But, because this sounds like heterodoxy, and yet is a mystical truth, let us, my brethren, keep the understanding under obedience to faith in this."

And then, after a pause, standing as if he would yet draw something more from the memory, he continued: "From the store of mysteries I will produce still another, which is, that man, in spiritual things, has not a grain of free will; for our rulers, the primates and prelates, in their theological canons say that in things which pertain to faith and salvation, which are specially called spiritual, man cannot will, think, or understand any thing, nor can he even accommodate and apply himself to receive them; and so from myself I say that man of himself cannot think concerning those things from reason, and talk about them from thought, except like a parrot, a magpie, or a raven; so that man in spiritual things is truly an ass, and only in natural things

a man. But, my companions, lest this should trouble your reason, let us in this, as in the rest, keep the understanding under obedience to faith. For our theology is an abyss without a bottom; and if you let your understanding look into it, you will sink and perish as by shipwreck. And yet hear: we are in the very light of the gospel, which shines high above our heads; but, alas! the hair of our heads and the bones of our skulls stand in the way and oppose its penetrating the inner chamber of our understanding."

Having said this, he descended; and after he had offered his vows in prayer at the altar, and the service was ended, I went up to some who were talking together, where also was the priest; and those standing around him said: "We give you everlasting thanks for a sermon so magnificent and rich in wisdom." But then I said to them, "Did you understand any thing?" And they answered, "We took it all in with full ears; but why do you ask whether we understood it? Is not the understanding stupefied in the presence of such things?" And the priest added this to what was said: "Because you have heard and have not understood, you are blessed; for thence is salvation for you." Afterward I spoke with the priest, and asked him if he had a degree; and he answered, "I am a laureate Master." And then I said, "Master, I have heard you preaching mysteries; if you know them, and not any thing which they contain, you know nothing; for they are just like caskets locked up with a triple lock; and unless you open them and look inside, which must be done by the understanding, you do not know whether the things they contain are precious, or worthless, or hurtful; they may be the eggs of the asp or the spider, according to the description in Isaiah" (lix. 5). As I spoke these words, the priest looked at me with a stern countenance, and the worshippers withdrew, and mounted their chariots, intoxicated with paradoxes, infatuated with empty words, and enveloped with darkness in all the things of faith and the means of salvation.

186. *Second Relation.* I was once engaged in thinking in what region of the mind matters of theology have their seat with man, and at first I believed that they were in the highest reigon, because they are spiritual and celestial; for the human mind is divided into three distinct regions, as a house is divided into three stories, and likewise as the abodes of the angels into three heavens. And then an angel stood before me, and said, "Matters of theology, with those who love truth because it is truth, rise up even into the highest region, because their heaven is there, and they are in the light in which angels are; but morals, theoretically contemplated and perceived, place themselves beneath these, in the second region, because they communicate with spiritual things; and political things have place under these, in the first region; but matters of science, which are manifold, and may be referred to general and particular classes, make the door to those higher things. Those in whom spiritual, moral, political, and scientific things are thus subordinated, think what they think, and do what they do, from justice and judgment. This is because the light of truth, which is also the light of heaven, from the highest region illumines the things which follow, as the light of the sun passing through the ethers and the air successively illumines the vision of men, beasts, and fishes. It is not so with what is of theology in those who do not love truth because it is truth, but only for the glory of their reputation. With them matters of theology have their seat in the lowest reigon, where are matters of science, with which in some they mingle themselves, and in others they cannot mingle. Under these in the same region are political things, and under these moral, since with such persons the two higher regions are not opened on the right side; and so they have no interior reason of judgment, nor affection for justice, but only ingenuity, from which they can speak upon every subject as from intelligence, and confirm whatever presents itself as from reason; but the objects of reason which they principally

love are falsities, because these cohere with the fallacies of the senses. This is why there are so many in the world who see the truths of doctrine from the Word no more than those born blind; and when they hear them, they close their nostrils, lest their odor should offend them and excite nausea; but they open all their senses to falsities, and drink them in as whales draw in water."

187. *Third Relation.* Once, when I was meditating about the dragon, the beast, and the false prophet, described in the Apocalypse, an angelic spirit appeared to me and asked, "What are you meditating upon?" I said that it was upon the false prophet. Then he said, "I will lead you to the place where they are who are meant by the false prophet." He said that they are the same as are meant (Apoc. xiii.) by the beast out of the earth which had two horns like a lamb, and spake like a dragon. I followed him, and lo, I saw a crowd, in the midst of which were leaders of the church, who taught that nothing saves man but faith in the merit of Christ; and that works are good, but not for salvation; and that still they are to be taught from the Word, in order that the laity, especially the simple, may be held the more strictly in bonds of obedience to the magistrates, and as from religion, thus interiorly, may be compelled to exercise moral charity.

And then one of them, seeing me, said, "Do you wish to see our temple, in which there is an image representative of our faith?" I drew near and saw; and lo, it was magnificent, and in the midst of it was the image of a woman, clothed in a scarlet dress, holding in her right hand a golden coin, and in the left a chain of pearls. But both the image and the temple were induced by fantasy; for infernal spirits can by fantasies represent magnificent things, by closing up the interiors of the mind and opening only its exteriors. But when I noticed that they were such illusions, I prayed to the Lord, and suddenly the interiors of my mind were opened; and I then saw in place of the magnificent temple a house

full of cracks from top to bottom, in which nothing held together; and instead of the woman I saw hanging in that house an image, the head of which was like a dragon, the body like a leopard, the feet like those of a bear, and the mouth like that of a lion; thus precisely like the beast out of the sea (Apoc. xiii. 2); and in place of a floor, there was a quagmire, in which was a multitude of frogs; and it was told me that under the quagmire there was a great hewn stone, under which lay the Word, deeply hidden.

On seeing these things, I said to the showman, "Is this your temple?" And he said that it was. But then suddenly his interior sight also was opened, by which he saw the same things that I did; on seeing which, with a great cry, he said, "What is this? and whence is this?" And I said, "It is from the light of heaven, which discloses the quality of every form, and thus the quality of your faith separated from spiritual charity." And forthwith the east wind blew, and carried away the temple, with the image, and also dried up the quagmire, and thus laid bare the stone under which lay the Word. And after this a warmth like that of spring was breathed from heaven; and lo, then in the same place there was seen a tent, simple in its outward form; and the angels who were with me said, "Behold the tent of Abraham, such as it was when the three angels came to him and foretold the birth of Isaac. This appears before the eyes as simple, but it becomes more and more magnificent according to the influx of light from heaven."

And it was given them to open the heaven in which were spiritual angels, who are in wisdom; and then, from the light flowing in therefrom, that tent appeared like a temple similar to that of Jerusalem. When I looked into it, I saw the foundation stone, under which the Word was deposited, set around with precious stones, from which were flashes as of lightning upon the walls, on which were the forms of cherubs, illuming them with a beautiful variety of colors. When I had admired these things, the angels said, "You

shall see something still more wonderful." And it was given them to open the third heaven, in which were celestial angels, who are in love; and then, from the flamy light flowing in therefrom, that whole temple vanished, and instead of it was seen the Lord alone, standing upon the foundation stone which was the Word, in appearance like that in which He was seen by John (Apoc. chap. i.). But because the interiors of the angels' minds were then filled with a holiness which impelled them to fall down upon their faces, the way of the light from the third heaven was suddenly closed by the Lord, and the way was opened for the light from the second heaven; in consequence of which the former appearance of the temple returned, and also of the tent or tabernacle, this now being in the midst of the temple. By this was illustrated what is meant by this passage: *Behold the tabernacle of God is with men, and He will dwell with them* (Apoc., chap. xxi. 3); and also by this: *I saw no temple in the New Jerusalem; for the Lord God Almighty is the temple of it, and the Lamb* (verse 22).

188. *Fourth Relation.* Since it has been given me by the Lord to see wonderful things which are in the heavens and beneath the heavens, I must by command relate what has been seen. There was seen a magnificent palace, and in its inmost a temple; in the midst of this was a table of gold, upon which was the Word, near which stood two angels. Around the table were seats in three rows; the seats of the first row were covered with silken cloth of a purple color, the seats of the second row with silken cloth of a blue color, and the seats of the third row with white cloth. Under the roof, high above the table, there appeared a wide canopy, shining with precious stones, from the splendor of which there was an effulgence as of a rainbow when the sky becomes serene after a shower. There then suddenly appeared a number of clergymen sufficient to occupy all the seats, all clothed in the garments of priestly service. At one side was a wardrobe, where an angel keeper stood, and in it

lay splendid garments in beautiful order. It was a council called together by the Lord; and I heard a voice from heaven, saying, "Deliberate." They asked, "Upon what subject?" It was said, "Concerning the Lord the Saviour, and concerning the Holy Spirit." But when they began to think on these subjects, they were not in enlightenment; and therefore they made supplication. And then light flowed down from heaven, which illumined first the back parts of their heads, then their temples, and at last their faces; and then they made a beginning; and, as was commanded, first concerning the Lord the Saviour.

The first thing proposed and discussed was, "Who assumed the Human in the Virgin Mary?" And an angel, standing at the table, upon which was the Word, read before them these words in Luke: *The angel said to Mary, Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus; He shall be great, and shall be called the Son of the Highest. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said, The Holy Spirit shall come upon thee, and the Power of the Highest shall overshadow thee; therefore, also, the Holy Thing which shall be born of thee shall be called the Son of God* (i. 30–32, 34, 35). Then also he read these words in Matthew: The angel said to Joseph in a dream, *Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Spirit. And Joseph knew her not until she had brought forth her first-born Son, and he called His name Jesus* (i. 20, 25). And besides these passages, he read many more from the Evangelists (as Matt. iii. 17; xvii. 5: John i. 18; iii. 16; xx. 31); and many others, where the Lord as to His Human is called the Son of God, and where He from His Human calls Jehovah His Father. He read also from the Prophets, where it is foretold that Jehovah Himself would come into the world; among others these two passages in Isaiah: *It shall be said in that day, Lo, this is our*

God, whom we have waited for, that He may deliver us: this is Jehovah, whom we have waited for; let us rejoice and be glad in His salvation (xxv. 9). *The voice of Him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God; for the glory of Jehovah shall be revealed; and all flesh shall see it together. Behold, the Lord Jehovah cometh in strength. He shall feed His flock like a shepherd* (xl. 3, 5, 10, 11). And the angel said, "Since Jehovah Himself came into the world, and assumed the Human, and thereby saved and redeemed men, therefore, in the Prophets, He is called the Saviour and the Redeemer." And then he read to them the following passages: *Surely God is in thee, and there is no God besides: verily Thou art a hidden God, O God of Israel the Saviour* (Isa. xlv. 14, 15). *Am not I Jehovah? and there is no God else beside Me; a just God and a Saviour, there is none beside Me* (xlv. 20). *I am Jehovah, and beside Me there is no Saviour* (xliii. 11). *I Jehovah am thy God, and thou shalt acknowledge no God but Me, and there is no Saviour beside Me* (Hos. xiii. 4). *That all flesh may know that I Jehovah am thy Saviour and thy Redeemer* (Isa. xlix. 26; lx. 16). *As for our Redeemer, Jehovah Zebaoth is His name* (xlvii. 4). *Their Redeemer is strong; Jehovah Zebaoth is His name* (Jer. l. 34). *O Jehovah, my Rock and my Redeemer* (Ps. xix. 14). *Thus said Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God* (Isa. xlviii. 17; xliii. 14; xlix. 7; liv. 8). *Thou Jehovah art our Father, our Redeemer from everlasting is Thy name* (lxiii. 16). *Thus said Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone, of Myself* (xliv. 24). *Thus said Jehovah the King of Israel, and His Redeemer, Jehovah Zebaoth, I am the First and the Last, and beside Me there is no God* (Isa. xliv. 6). *Jehovah Zebaoth is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called* (liv. 5). *Behold the days come, that I will raise unto David a righteous Branch, who shall reign King; and this is His*

name, Jehovah our justice (Jer. xxiii. 5, 6; xxxiii. 15, 16). *In that day Jehovah shall be King over all the earth; in that day shall Jehovah be one, and His name one* (Zech. xiv. 9). Being confirmed from all these passages, those that sat upon the seats said unanimously, that Jehovah Himself assumed the Human to redeem and save men. But a voice was then heard from the Roman Catholics, who had hid themselves behind the altar, saying: "How can Jehovah God become Man? Is He not the Creator of the universe?" And one of those who sat upon the seats of the second row, turned himself about, and said, "Who then?" And he behind the altar, now standing close to the altar, replied, "The Son from eternity." But he received for answer, "Is not the Son from eternity, according to your confession, the Creator of the universe also? And what is a Son and a God born from eternity? And how can the Divine essence, which is one and indivisible, be separated, and part of it descend, and not the whole at once?"

The second discussion concerning the Lord was upon this point: Are not the Father and He thus one, as soul and body are one? They said that this is a consequence, because the soul is from the Father. Then one of those who sat upon the seats in the third row read, from the general creed which is called Athanasian, these words:—"*Although our Lord Jesus Christ, the Son of God, is God and Man, still they are not two, but one Christ; yea, He is altogether one; He is one Person: since, as the soul and the body make one man, so God and Man are one Christ.*" The reader said that the creed in which are these words is received in the whole Christian world, even by the Roman Catholics. And they said, "What need is there of more? God the Father and He are one, as the soul and the body are one." And they said: "As it is so, we see that the Lord's Human is Divine, because it is the Human of Jehovah; and also that the Lord as to the Divine Human is to be approached, and that so and not otherwise can the Divine which is called the Father be

approached." This conclusion of theirs the angel confirmed by many more passages from the Word, among which were these: *Unto us a Child is born, unto us a Son is given, whose name is Wonderful, Counsellor, God, the Mighty, the Father of Eternity, the Prince of Peace* (Isa. ix. 6). *Though Abraham be ignorant of us and Israel acknowledge us not, Thou, Jehovah, art our Father, our Redeemer from everlasting is Thy Name* (lxiii. 16); and in John: *Jesus said, He that believeth in Me, believeth in Him that sent Me: and he that seeth Me, seeth Him that sent Me* (xii. 44, 45). *Philip said unto Jesus, Shew us the Father. Jesus saith unto him, He that seeth Me, seeth the Father; how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me, that I am in the Father and the Father in Me* (xiv. 8–11). Jesus said, *I and the Father are one* (x. 30); and also, *All things that the Father hath are Mine, and all Mine are the Father's* (xvi. 15; xvii. 10). Lastly, *Jesus said, I am the Way, the Truth, and the Life; no one cometh to the Father but by Me* (xiv. 6). To this the reader added that words like these here said by the Lord concerning Himself and His Father may also be said by man about himself and his soul. Having heard these things, they all said, with one mouth and heart, that the Lord's Human is Divine, and this is to be approached that the Father may be approached; since Jehovah God by it sent Himself into the world, and made Himself visible to the eyes of men, and thus accessible. He likewise made Himself visible and thus accessible in a human form to the ancients, but then through an angel; and because this form was representative of the Lord who was to come, therefore all things of the church with the ancients were representative.

After this followed a deliberation concerning the Holy Spirit; and in the first place was disclosed the idea of many concerning God the Father, the Son, and the Holy Spirit; which was, that God the Father was sitting on high, and the Son at His right hand, and they were sending forth the Holy

Spirit from them to enlighten, teach, justify, and sanctify men. But a voice was then heard from heaven, saying, "We cannot bear that idea of thought. Who does not know that Jehovah God is omnipresent? Whoever knows and acknowledges this, will also acknowledge that He Himself enlightens, teaches, justifies, and sanctifies, and that there is not a mediate God distinct from Him, still less from two, as one person from another. Therefore let the former idea, which is vain, be removed; and let this, which is just, be received; and then you will see this clearly." But a voice was then heard from the Roman Catholics, who were standing by the altar of the temple, saying, "What then is the Holy Spirit, who in the Word is named in the Evangelists, and in Paul, by whom so many learned men of the clergy, and especially of ours, say that they are led? Who in the Christian world at this day denies the Holy Spirit and His operations?" At these words one of those who were sitting upon the seats of the second row turned round, and said, "You say that the Holy Spirit is a person by Himself, and a God by Himself; but what is a person going forth and proceeding from a person, but operation going forth and proceeding? One person cannot go forth and proceed from another, but operation can go forth and proceed. Or what is a God going forth and proceeding from God, but the Divine going forth and proceeding? One God cannot go forth and proceed from another through another, but the Divine can go forth and proceed from the One God." On hearing these things, they who sat upon the seats concluded unanimously, that the Holy Spirit is not a person by itself, so not a God by itself; but that it is the Holy Divine, going forth and proceeding from the only omnipresent God, who is the Lord. To this the angels standing by the golden table upon which was the Word, said: "Well. It is nowhere read in the Old Testament that the prophets spake the Word from the Holy Spirit, but from Jehovah; and where the Holy Spirit is mentioned in the New Testament, the Divine

proceeding is meant, which is the Divine enlightening, teaching, vivifying, reforming, and regenerating."

After this there followed another discussion concerning the Holy Spirit, upon the quesiton, From whom does the Divine which is meant by the Holy Spirit proceed? From the Father? or from the Lord? And when they were discussing this the light shone in from heaven, from which they saw that the Holy Divine, which is meant by the Holy Spirit, does not proceed out of the Father through the Lord, but out of the Lord from the Father; comparatively as with man, whose activity does not proceed from the soul through the body, but out of the body from the soul. This the angel standing at the table confirmed by these things from the Word: *He whom the Father hath sent, speaketh the words of God: He hath not given the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand* (John iii. 34, 35). *There shall come forth a rod out of the stem of Jesse . . . the spirit of Jehovah shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might* (Isa. xi. 1). That the spirit of Jehovah was put upon Him, and was in Him (Isa. xlii. 1; lix. 20, 21; lxi. 1: Luke iv. 18). *When the Holy Spirit is come, that I will send unto you from the Father* (John xv. 26). *He shall glorify Me, for He shall receive of Mine, and shall show unto you: all things that the Father hath are Mine; therefore said I, that He shall take of Mine, and shall show unto you* (xvi. 14, 15). *If I depart, I will send the Comforter unto you* (xvi. 7). *That the Comforter is the Holy Spirit* (xiv. 26). *The Holy Spirit was not yet, because Jesus was not yet glorified* (vii. 39). But after the glorification, *Jesus breathed on the disciples, and said unto them, Receive ye the Holy Spirit* (xx. 22). And in the Apocalypse, *Who shall not glorify Thy name, O Lord? for Thou alone art holy* (xv. 4). Since the Lord's Divine operation, from His Divine omnipresence, is meant by the Holy Spirit, therefore, when He spoke to the disciples concerning the Holy Spirit, which He was about to

send from the Father, He also said, *I will not leave you orphans; I go away, and come unto you; and in that day ye shall know that I am in my Father, and ye in Me, and I in you* (xiv. 18, 20, 28). And just before His departure out of the world, He said, *Lo, I am with you all the days until the consummation of the age* (Matt. xxviii. 20). Having read these words to them, the angel said: "From these and many other passages in the Word, it is plain that the Divine which is called the Holy Spirit proceeds out of the Lord, from the Father." To this they who sat upon the seats said: "This is the Divine Truth."

At length this decision was made — that, "From the deliberations in this council we have clearly seen, and therefore acknowledge as holy truth, that in the Lord God and Saviour Jesus Christ there is the Divine Trinity, which is — The Divine from which are all things, which is called the Father; the Divine Human, which is called the Son; and the proceeding Divine, which is called the Holy Spirit." And together they exclaimed: "*In Jesus Christ dwelleth all the fulness of the Godhead bodily* (Col. ii. 9): thus there is one God in the church." After these things were concluded in that magnificent council, they rose up, and the angel keeper of the wardrobe came and brought to each of those who sat upon the seats splendid garments interwoven here and there with threads of gold, and said, "Receive the wedding garments." And they were conducted in glory into the new Christian heaven, with which the Lord's church on earth, which is the New Jerusalem, will be conjoined.

CHAPTER FOURTH.

THE SACRED SCRIPTURE, OR THE WORD OF THE LORD.

I. The Sacred Scripture, or the Word, is Divine truth itself.

189. It is on every one's lips that the Word is from God, is divinely inspired, and consequently holy; but still it has not hitherto been known where in the Word the Divine is. For in the letter the Word appears like an ordinary writing, in a foreign style, neither sublime nor lucid, as the writings of the present age apparently are. Owing to this, a man who worships nature for God, or more than God, and therefore thinks from himself and his own life, and not from heaven from the Lord, may easily fall into error respecting the Word, and into contempt for it, saying within himself when he is reading it, "What is this? What is that? Is this Divine? Can God, who has infinite wisdom, speak so? Where is its holiness? and whence, unless from some religious system, and its persuasion?"

190. But he who thinks in this manner does not consider that Jehovah the Lord, who is the God of heaven and earth, spake the Word through Moses and the Prophets, and that it cannot therefore but be Divine truth itself; for that which Jehovah Himself speaks can be nothing else. Nor does he consider that the Lord the Saviour, who is the same with Jehovah, spake the Word written in the Evangelists, many things from His own mouth, and the rest from the breath of His mouth, which is the Holy Spirit, through His twelve apostles. From this it is, as He Himself says, that in His words are spirit and life, and He Himself is the Light which

enlightens, and is the truth, as is manifest from the following passages — Jesus said, *The words that I speak unto you are spirit and are life* (John vi. 63). Jesus said to the woman at Jacob's well, *If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldst ask of Him, and He would give thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a fountain of water, springing up into everlasting life* (John iv. 10, 14). By the fountain or well of Jacob is signified the Word (as also in Deut. xxxiii. 28); therefore the Lord because He is the Word, sat there, and talked with the woman; and by living water, is signified the truth of the Word. Jesus said, *If any man thirst, let him come unto Me and drink. He that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water* (John vii. 37, 38). Peter said to Jesus, *Thou hast the words of eternal life* (John vi. 68). Jesus said, *Heaven and earth shall pass away, but My words shall not pass away* (Mark xiii. 31). The Lord's words are truth and life, because He is the Truth and the Life, as He teaches in John: *I am the Way, the Truth, and the Life* (xiv. 6). And in the same: *In the beginning was the Word, and the Word was with God, and the Word was God . . . In Him was life, and the life was the light of men* (John i. 1, 4). By the Word is meant the Lord as to Divine Truth, in whom alone there is life and there is light. From this it is that the Word, which is from the Lord and which is the Lord, is called the fountain of living waters (Jer. ii. 13; xvii. 13; xxxi. 9); the fountain of salvation (Isa. xii. 3); a fountain (Zech. xiii. 1); and the river of the water of life (Apoc. xxii. 1), and it is said that *The Lamb, who is in the midst of the throne, shall feed them at living fountains of waters* (Apoc. vii. 17); besides other passages where the Word is also called a Sanctuary and a Tabernacle in which the Lord dwells with man.

191. But still the natural man cannot from this be per-

suaded that the Word is the Divine truth itself, in which are Divine wisdom and Divine life; for he looks at it from its style, in which he does not see those things. Yet the style of the Word is the Divine style itself, with which no other can be compared, however sublime and excellent it may seem. The style of the Word is such that the holiness is in every sentence and in every word, even in some places in the very letters. By this the Word conjoins man to the Lord, and opens heaven. There are two things which proceed from the Lord, Divine love and Divine wisdom, or, what is the same, Divine good and Divine truth. The Word in its essence is both of these; and because it conjoins man to the Lord and opens heaven, as just said, therefore the Word fills man with the goods of love and the truths of wisdom — his will with the goods of love, and his understanding with the truths of wisdom: hence man has life through the Word. But it should be well known that only those have life from the Word, who read it for the purpose of drawing Divine truths from it, as from their fountain, and at the same time for the purpose of applying the Divine truths drawn from it to the life; and that the contrary takes place with those who read it only for the sake of acquiring honors and gaining the world.

192. No person who is ignorant that there is some spiritual sense in the Word, as the soul in the body, can judge in any other way concerning the Word than from the sense of its letter; when yet this is as a casket containing precious things, which are its spiritual sense. When, therefore, this internal sense is not known, one cannot judge of the Divine sanctity of the Word otherwise than as he judges of a precious stone from the matrix which envelopes it, and which sometimes appears as a common stone; or from the box, made of jasper, lapis lazuli, amianthus, or agate, in which lie, in their order, diamonds, rubies, the sardonyx, the oriental topaz, and the like. While this is unknown, it is not to be wondered at if the box is esteemed only according to the value of

its material, which is seen by the eye. It is similar with the Word as to the sense of its letter. Therefore lest man should be in doubt as to whether the Word is Divine and most holy, its internal sense has been revealed to me by the Lord, which in its essence is spiritual, and is within the external sense, which is natural, as the soul is in the body. That sense is the spirit, which gives life to the letter; it can therefore bear witness to the Divinity and sanctity of the Word, and can convince even the natural man, if he is willing to be convinced.

II. In the Word there is a Spiritual Sense, hitherto unknown.

193. When it is said that the Word because it is Divine is in its bosom spiritual, who does not acknowledge this and give his assent? But who as yet has known what the spiritual is, and where in the Word it is hidden? But what the spiritual is, will be shown in a Relation following this chapter; and where it is concealed in the Word, in what now follows. The Word in its bosom is spiritual because it descended from Jehovah the Lord, and passed through the angelic heavens; and the Divine itself, which in itself is ineffable and imperceptible, was in its descent adapted to the perception of angels, and at last to the perception of men. Hence the spiritual sense, which is inwardly in the natural, is as the soul in man, the thought of the understanding in speech, and the affection of the will in action; and if we may compare it with such things as appear before the eyes in the natural world, the spiritual sense is in the natural as the whole brain is within its meninges or *matres*, or as the branches of a tree are within their inner and outer barks; yes, as all things needful for the production of the chick are within the shell of the egg, and so on. But that there is such a spiritual sense of the Word within its natural sense, no one as yet has divined; it is therefore necessary that this arca-

num, which in itself stands pre-eminent above all other arcana hitherto disclosed, should be opened to the understanding, as it will be when explained in the following order: 1. *What the spiritual sense is.* 2. *This sense is in each and every thing in the Word.* 3. *It is from it that the Word is Divinely inspired, and holy in every word.* 4. *That sense has been hitherto unknown.* 5. *It will not be given to any one hereafter who is not in genuine truths from the Lord.* 6. *Wonderful things concerning the Word, from its spiritual sense.* These things shall now be unfolded one by one.

194. (1.) *What the spiritual sense is.* The spiritual sense is not that which shines forth from the sense of the letter of the Word when any one is studying and explaining the Word to confirm some dogma of the church. This sense may be called the literal and ecclesiastical sense of the Word. But the spiritual sense does not appear in the sense of the letter: it is inwardly in it, as the soul in the body, as the thought of the understanding in the eyes, and as the affection of love in the face. It is principally that sense which makes the Word spiritual, not only for men, but also for angels; and therefore the Word by that sense communicates with the heavens. Since the Word is inwardly spiritual, it is therefore written solely by correspondences; and what is written by correspondences, is in the ultimate sense written in a style such as is found in the Prophets, the Evangelists, and the Apocalypse; which, though it seems common, still conceals within it Divine wisdom, and all angelic wisdom. What correspondence is, may be seen in the work concerning *Heaven and Hell*, published at London in 1758, in the chapter on the Correspondence of all the things of heaven with all the things of man (n. 87–102), and on the Correspondence of all the things of heaven with all the things of the earth (n. 103–115). And it will be seen more fully by examples from the Word presented below.

195. From the Lord proceed the Divine celestial, the Divine spiritual, and the Divine natural, one after another.

That is called the Divine celestial which proceeds from His Divine Love, and all this is good; that is called the Divine spiritual which proceeds from His Divine Wisdom, and all this is truth. The Divine natural is from both, and is their complex in the ultimate. The angels of the celestial kingdom, of whom is the third or highest heaven, are in the Divine which proceeds from the Lord that is called celestial; for they are in the good of love from the Lord. The angels of the Lord's spiritual kingdom, of whom is the second or middle heaven, are in the Divine which proceeds from the Lord that is called spiritual; for they are in Divine wisdom from the Lord. The angels of the Lord's natural kingdom, of whom is the first or lowest heaven, are in the Divine which proceeds from the Lord that is called the Divine natural, and they are in the faith of charity from the Lord. But the men of the church are in one of these kingdoms according to their love, wisdom, and faith; and into that in which they are, they also come after death. Such as heaven is, such also is the Word of the Lord. In its ultimate sense it is natural, in its interior sense it is spiritual, and in its inmost sense it is celestial, and in each one of these senses it is Divine; whereby it is accommodated to the angels of the three heavens, and also to men.

196. (2.) *The spiritual sense is in each and every thing in the Word.* This cannot be seen better than by examples, such as the following: John says, in the Apocalypse, *I saw heaven opened, and behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no one knoweth but He Himself; and He was clothed in a vesture dipped in blood; and His name is called the Word of God. And the armies in heaven followed Him upon white horses, clothed in fine linen, white and clean. He hath upon His vesture and upon His thigh a name written,* KING OF KINGS, AND LORD OF LORDS. *And I saw an*

angel standing in the sun, and he cried with a loud voice, Come and gather yourselves together unto the great supper, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of the mighty, and the flesh of horses, and of them that sit on them, and the flesh of all, free and bond, small and great (xix. 11–18). What these things signify, no one can see but from the spiritual sense of the Word; and no one can see the spiritual sense except from a knowledge of correspondences; for all the words are correspondences, and no word is without meaning. The knowledge of correspondences teaches what is signified by the white horse, what by Him who sat upon him, what by the eyes which were as a flame of fire, what by the crowns upon His head, what by the vesture tinged with blood, what by the white fine linen, in which they who were of His army in heaven were clothed, what by the angel standing in the sun, what by the great supper to which they were to come and be gathered together, and also what by the flesh of kings and captains, and by many other things which they should eat. But what each of those expressions signifies in the spiritual sense, may be seen unfolded in the *Apocalypse Revealed* (n. 820–838); and also in a little work concerning the *White Horse;* so that it is unnecessary to explain them here. In these books it is shown that the Lord is there described as to the Word; and that by His eyes, which were as a flame of fire, is meant the Divine wisdom of His Divine love; and by the crowns which were upon His head, and by the name which no one knoweth but Himself, are meant the Divine truths of the Word from Him; and that what the Word is in its spiritual sense no one sees but the Lord and he to whom He reveals it; also that by the vesture dipped in blood is meant the natural sense of the Word, which is the sense of its letter, to which violence has been done. That it is the Word which is thus described, is very manifest; for it is said, *His name is called the Word of God.* That it is the Lord who is meant, is also very manifest; for it is said that *the name of Him who sat upon the white horse*

was KING OF KINGS AND LORD OF LORDS; in like manner as where it is said, *And the Lamb shall overcome them, because* HE IS LORD OF LORDS AND KING OF KINGS (xvii. 14). That the spiritual sense of the Word is to be opened at the end of the church, is signified not only by those things which are said concerning the white horse and Him who sat upon him, but also by the great supper, to which the angel standing in the sun invited all to come, and eat the flesh of kings, and of captains; by which is signified the appropriation of all good things from the Lord. All the expressions there would be empty words, and without life and spirit, unless there was a spiritual sense within them, as the soul in the body.

197. In the twenty-first chapter of the Apoclaypse the New Jerusalem is thus described: *Her light was like unto a stone most precious, as it were a jasper stone, like unto a shining crystal: having a wall great and high; having twelve gates, and twelve angels over the gates, and the names of the twelve tribes of the sons of Israel written. . . . The wall was of a hundred and forty and four cubits, which is the measure of a man, that is of an angel. And the building of the wall was jasper . . . and its foundations of every precious stone; of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, and amethyst. And the gates were twelve pearls. . . . The city itself was pure gold, like pure glass. It was also four-square, the length, the breadth, and the height equal, being twelve thousand furlongs;* besides many other particulars. That all these things are to be understood spiritually may be evident from this, that by the New Jerusalem is meant the New Church, which is to be established by the Lord, as is shown in the *Apocalypse Revealed* (n. 880); and because by Jerusalem is there signified the church, it follows that all that is said of it as a city—of its gates, of its wall, of the foundations of the wall, and what is said of their measures—contain a spiritual sense, since the things which are of the church are spiritual; but what they signify has been shown in the

Apocalypse Revealed (n. 896–925), and so it would be superfluous to demonstrate them further. It is enough that it be thereby known that there is a spiritual sense in the several particulars of that description, as the soul in the body; and that without that sense nothing of the church would be understood in those things which are written there; as that the city was of pure gold, its gates of pearls, the wall of jasper, the foundations of the wall of precious stones; that the wall was of a hundred and forty-four cubits, which is the measure of a man, that is, of an angel; and that the city was in length, breadth, and height, twelve thousand furlongs, and the rest. But he who from a knowledge of correspondences knows the spiritual sense, understands these things; as that the wall and its foundations signify the doctrines of that church from the sense of the letter of the Word; and that the numbers, twelve, one hundred and forty-four, twelve thousand, signify all things belonging to it, or its truths and goods in one complex.

198. Where the Lord speaks to His disciples of the consummation of the age, which is the last time of the church, at the end of the predictions concerning its successive changes, He says, *Immediately after the affliction of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And He shall send the angels, with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of the heavens even to the other* (Matt. xxiv. 29–31). By these words in the spiritual sense is not meant that the sun and moon would be darkened, that the stars would fall from heaven, that the sign of the Lord would appear in the heavens, that they would see Him in the clouds, and at the same time the angels with trumpets; but by each word there

are meant spiritual things which are of the church, and are said as to the state of the church at its end. For in the spiritual sense by the sun which will be darkened, is meant love to the Lord; by the moon which will not give her light, is meant faith in Him; by the stars which will fall from heaven, are meant knowledges of truth and good; by the sign of the Son of Man in heaven, is meant the appearing of Divine truth in the Word from Him; by the tribes of the earth which shall mourn, is meant the want of all truth which is of faith, and of all good which is of love; by the coming of the Son of Man in the clouds of heaven with power and glory, is meant the Lord's presence in the Word and revelation; by the clouds of heaven is signified the sense of the letter of the Word, and by glory the spiritual sense of the Word; by the angels with a great sound of a trumpet, is meant heaven, whence is Divine truth; by gathering together the elect from the four winds, from one end of the heavens to the other, is meant the New Heaven and the New Church of those who have faith in the Lord and live according to His commandments. That the darkening of the sun and moon and the falling of the stars to the earth are not meant, is clearly evident from the Prophets, for in them similar things are said concerning the state of the church, when the Lord was about to come into the world; as in Isaiah: *Behold, the day of Jehovah will come, cruel both with wrath and heat of anger: the stars of the heavens and the constellations thereof shall not shine with their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will visit evil upon the world* (xiii. 9–11; also xxiv. 19–23). In Joel: *The day of Jehovah cometh, a day of darkness and thick darkness . . . the sun and the moon shall be dark, and the stars shall withdraw their shining* (ii. 1, 2, 10; also iii. 15). In Ezekiel: *I will cover the heavens, and make the stars dark; I will cover the sun with a cloud, and the moon shall not cause her light to shine. All the luminaries of light I will make dark, and set darkness upon the earth* (xxxii. 7, 8). By the

day of Jehovah, is meant the coming of the Lord, which was when there was no longer any good of love and truth of faith remaining in the church, or any knowledge of the Lord; therefore it is called a day of darkness and of thick darkness.

199. That the Lord when He was in the world spake by correspondences, thus that when He spake naturally He also spake spiritually, may be evident from His parables, in each word of which there is a spiritual sense. Let the parable of the ten virgins be an example: — He said, *The kingdom of the heavens is like ten virgins, who, taking their lamps, went forth to meet the bridegroom; five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil; but the wise took oil in their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are going out. But the wise answered, saying, Lest perchance there be not enough for us and you, go ye rather to them who sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not* (Matt. xxv. 1–12). That in all these words there is a spiritual sense, and hence a Divine holiness, no one sees but he who knows that there is a spiritual sense, and what its quality is. In the spiritual sense by the kingdom of the heavens is meant heaven and the church, by the bridegroom the Lord, by the wedding the marriage of the Lord with them by the good of love and the truth of faith, by virgins those who are of the church, by ten all, by five some, by lamps the things which are of faith, by oil the things which are of the good of love, by sleeping and rising the life of man in the world which is natural and his life after death which is spiritual, by buying to procure for

themselves, by going to them that sell and buying oil to procure for themselves the good of love from others after death; and because then it is no longer procured, therefore, though they came with lamps and the oil which they had bought to the door where the wedding was, still it was said to them by the bridegroom, I know you not. The reason is, that man remains after the life in the world such as he had lived in the world. From these examples it is plain that the Lord spake solely by correspondences, and this because He spake from the Divine which was in Him and was His. Because virgins signify those who are of the church, therefore so often in the prophetic Word it is said, the virgin and the daughter of Zion, of Jerusalem, of Judah, of Israel. And because oil signifies the good of love, therefore all the holy things of the church were anointed with oil. It is similar in the rest of the parables, and in all the words which the Lord spake. Thence it is that the Lord says that His words are spirit and are life (John vi. 63).

200. (3.) *It is from the spiritual sense that the Word is Divinely inspired, and holy in every word.* It is said in the church that the Word is holy, and this because Jehovah the Lord spake it; but inasmuch as its holiness is not apparent in the sense of the letter alone, one who for that reason once has doubts of its holiness, when he afterward reads the Word, confirms himself in them by many things therein; for he says to himself, "Is this holy? Is this Divine?" Lest, therefore, such a thought should flow in with many, and afterward grow stronger, and the Word should therefore be rejected as a writing of little worth, and the conjunction of the Lord with man by means of it should perish, it has pleased the Lord now to reveal its spiritual sense, to the end that it may be known where in the Word the Divine holiness is concealed. But let examples illustrate this. The Word treats now of Egypt, now of Assyria, now of Edom, of Moab, of the sons of Ammon, of the Philistines, of Tyre and Sidon, and of Gog. He who does not know that by their names are sig-

nified things of heaven and the church may be led into the error that the Word treats much of peoples and nations, and but little of heaven and the church; thus much of worldly, and little of heavenly things; but when he knows what is signified by them, or by their names, he may be led back from error into the truth. In like manner while he sees that in the Word are so often mentioned gardens, groves, forests, and their trees, as the olive, the vine, the cedar, the poplar, and the oak; and so often the lamb, the sheep, the goat, the calf, the ox; and also mountains, hills, valleys, and the fountains, rivers, and waters in them, and many such things, if he knows nothing of the spiritual sense of the Word, he cannot but believe that only those things are meant. For he does not know that by a garden, grove, and forest, are meant wisdom, intelligence, and knowledge; that by an olive, vine, cedar, poplar, and oak, are meant the good and truth of the church, celestial, spiritual, rational, natural, and sensual; that by a lamb, a sheep, a goat, a calf, an ox, are meant innocence, charity, and natural affection; that by mountains, hills, and valleys, are meant the higher, the lower, and the lowest things of the church; also that by Egypt is signified the scientific, by Assyria the rational, by Edom the natural, by Moab the adulteration of good, by the sons of Ammon the adulteration of truth, by the Philistines faith without charity, by Tyre and Sidon knowledges of good and truth, by Gog external worship without internal. In general, by Jacob in the Word is meant the natural church, by Israel the spiritual church, and by Judah the celestial church. When a man knows all these things, he is then able to think that the Word treats only of heavenly things, and that those worldly things are only the subjects in which the heavenly rest. But an example from the Word may illustrate this also. We read in Isaiah, *In that day shall there be a highway from Egypt into Assyria, that Assyria may come into Egypt, and Egypt into Assyria; and that the Egyptians may serve with Assyria. In that day shall Israel be the third with Egypt and Assyria,*

a blessing in the midst of the land; whom Jehovah Zebaoth shall bless, saying, Blessed be My people Egypt, and Assyria the work of My hands, and Israel Mine inheritance (xix. 23–25). By these words in the spiritual sense is meant that at the time of the coming of the Lord, the scientific, the rational, and the spiritual will make one, and that then the scientific will serve the rational, and they both will serve the spiritual; for as above said by Egypt is signified the scientific, by Assyria the rational, and by Israel the spiritual; by the day twice mentioned is meant the first and the second coming of the Lord.

201. (4.) *The spiritual sense of the Word has been hitherto unknown.* That all things and each thing in nature correspond to spiritual things, and in like manner all and each in the human body, has been shown in the work concerning *Heaven and Hell* (n. 87–105). But what correspondence is, has been hitherto unknown, though in most ancient times it was very well known; for to those who then lived, a knowledge of correspondences was the knowledge of knowledges, and was so universal that all their manuscripts and books were written by correspondences. The book of Job, which is a book of the Ancient Church, is full of correspondences. The hieroglyphics of the Egyptians, and also the fabulous stories of the earliest times, were correspondences. All the Ancient Churches were churches representative of spiritual things. Their rites, and also the statutes according to which their worship was instituted, consisted solely of correspondences; so did all things of the church with the sons of Israel. The burnt offerings, sacrifices, bread offerings, and drink offerings, with every thing pertaining to them, were correspondences; likewise the tabernacle with all that was in it; and also their feasts, as of unleavened bread, of tabernacles, and of the first fruits; also the priesthood of Aaron and the Levites, as also their garments of holiness; and what the spiritual things were to which all these things corresponded has been shown in the *Heavenly Arcana*, published at Lon

don. Besides these, all the statutes and judgments which concerned their worship and life were also correspondences. Now because Divine things present themselves in the world in correspondences, therefore the Word was written solely by correspondences; and so the Lord because He spake from the Divine, spake by correspondences; for that which is from the Divine falls into such things in nature as correspond to Divine things, and which then store up in their bosom Divine things that are called celestial and spiritual.

202. I have been instructed that the men of the Most Ancient Church, which was before the flood, were of a genius so heavenly that they spoke with the angels of heaven, and that they were able to speak with them by correspondences. From this the state of their wisdom became such that whatever they saw on earth they thought of it not only naturally, but also spiritually at the same time; thus also conjointly with the angels of heaven. Furthermore, I have been informed that Enoch, of whom mention is made in Genesis (v. 21–24), with his associates, collected correspondences from the lips of those people, and transmitted the knowledge of them to posterity; in consequence of which the science of correspondences was not only known but also cultivated in many kingdoms of Asia, especially in the land of Canaan, Egypt, Assyria, Chaldea, Syria, Arabia, Tyre, Sidon, and Nineveh, and was thence carried into Greece; but there it was turned into fabulous tales, as may be evident from the writings of the most ancient authors there.

203. That it may be seen that the knowledge of correspondences was long preserved among the nations of Asia, but among those who were called diviners and sages, and, by some, Magi, I will present one example, from the First Book of Samuel (v. and vi.). It is there recorded that the ark, in which were the two tables on which the Decalogue was written, was captured by the Philistines, and placed in the temple of Dagon at Ashdod, and that Dagon fell to the ground before it, and afterward his head and the palms of his hands,

severed from his body, lay upon the threshold of the temple; and that on account of the ark, the men of Ashdod and Ekron were smitten by thousands with emerods, and their land laid waste by mice. The Philistines therefore called together the princes and diviners, and in order to prevent their destruction they determined to make five emerods and five mice out of gold, also a new cart, and upon this to place the ark, and near it the emerods and mice of gold; and, by two cows which lowed in the way before the cart, to send back the ark to the sons of Israel, by whom the cows and the cart were offered in sacrifice, and so the God of Israel was propitiated. That all these things, studied out by the diviners of the Philistines were correspondences, is evident from their signification, which is as follows: The Philistines themselves signified those who are in faith separate from charity; Dagon represented that religion; the emerods with which they were smitten signified natural loves, which separate from spiritual love are unclean; and the mice signified the devastation of the church by falsifications of truth; the new cart signified natural doctrine of the church, doctrine from spiritual truths being signified in the Word by a chariot; the cows signified good natural affections; the emerods of gold signified natural loves purified and made good; the mice of gold signified the vastation of the church removed by good, for gold in the Word signifies good; the lowing of the cows in the way signified the difficult conversion of the natural man's lusts of evil into good affections; the offering of the cows together with the cart for a whole burnt offering, signified that thus the God of Israel was propitiated. All these things, which the Philistines did by the persuasion of their diviners, were correspondences; from which it is plain that a knowledge of them was long preserved among the nations.

204. Since the representative rites of the church, which were correspondences, in the course of time began to be turned into what was idolatrous and also into what was mag-

ical, that knowledge by the Divine providence of the Lord was then gradually lost, and with the nation of Israel and Judah was totally obliterated. The worship of this nation did indeed consist only of correspondences, and was therefore representative of heavenly things; but still they did not know what any thing signified, for they were wholly natural men, and consequently they would not and could not know any thing about spiritual and celestial things; nor therefore any thing about correspondences; for correspondences are representations of spiritual and celestial things in natural.

205. The idolatries of nations in ancient times had their origin from a knowledge of correspondences, because all things which are seen upon the earth correspond, thus not only trees, but also beasts and birds of every kind, also fishes and all other things. The ancients who had a knowledge of correspondences, made for themselves images which corresponded to heavenly things, and were delighted with them because they signified such things as were of heaven and the church; and therefore they placed them not only in their temples but also in their homes, not to adore them, but to call to mind the heavenly things which they signified. Therefore in Egypt and elsewhere there were images of calves, oxen, serpents, also of boys, old men, and maidens; because calves and oxen signified the affections and powers of the natural man, serpents the prudence and also the cunning of the sensual man, boys innocence and charity, old men wisdom, and maidens affections for truth, and so on. But their posterity, when the knowledge of correspondences was lost, began to worship as holy, and at length as deities, the images and figures set up by the ancients, because they were in and near their temples. For the same reason the ancients had worship in gardens and groves, according to the kinds of trees in them, and also on mountains and hills; for gardens and groves signified wisdom and intelligence, and each particular tree signified something pertaining to wisdom and intelligence. Thus the olive signified the good of

love, the vine truth from that good, the cedar rational good and truth, a mountain the highest heaven, and a hill the heaven next below. That the knowledge of correspondences remained with many of the people of the east even to the coming of the Lord, may also be evident from the wise men from the east, who came to the Lord when He was born; and accordingly a star went before them, and they brought with them gifts, gold, frankincense, and myrrh (Matt. ii. 1, 2, 9–11); for the star which went before them signified knowledge from heaven, the gold signified celestial good, the frankincense spiritual good, and the myrrh natural good; from these three is all worship. But still with the nation of Israel and Judah there was no knowledge whatever of correspondences, though every thing pertaining to their worship, and all the statutes and judgments given them by Moses, and all things of the Word, were nothing but correspondences. This was because they were in heart idolaters, and therefore such that they were not even willing to know that any thing in their worship signified what is celestial and spiritual; for they believed all those to be holy in themselves; if therefore heavenly and spiritual things had been disclosed to them they would not only have rejected, but would also have profaned them; and for this reason heaven was so closed to them that they scarce knew that there was any eternal life. That this is so is very manifest from the fact that they did not acknowledge the Lord, though the whole Sacred Scripture prophesied concerning Him, and foretold His coming. They rejected Him for the sole reason that He taught them of a heavenly and not of an earthly kingdom; for they wished for a Messiah who would exalt them above all the nations in the whole world, and not for any Messiah who would provide for their eternal safety.

206. The knowledge of correspondences, through which the spiritual sense of the Word is given, was not disclosed after those times because the Christians of the primitive church were so very simple that it could not be made known

to them; for if disclosed it would have been of no use to them, nor would it have been understood. After their times, darkness spread over all the Christian world; first by the heretical opinions of many that were scattered abroad, and soon after by the deliberations and decrees of the Council of Nice regarding three Divine Persons from eternity, and concerning the Person of Christ as the Son of Mary and not as the Son of Jehovah God. From this originated the present faith of justification, in which three Gods are approached in their order; on which faith all things and each of the church at this day depend, as the members of the body depend on their head; and as all things of the Word have been applied to confirm this erroneous faith, the spiritual sense could not be disclosed; for, if it had been, they would have applied this sense also to that faith, and thereby would have profaned the very holiness of the Word; and so they would have closed heaven altogether against themselves, and would have removed the Lord from the church.

207. The knowledge of correspondences through which the spiritual sense of the Word is given, has been revealed at this day, because now the Divine truths of the church are coming forth into light, and of these the spiritual sense of the Word consists; and while these are in man, the sense of the letter of the Word cannot be perverted. For the sense of the letter of the Word can be turned hither and thither; but if it is turned to falsity, then its internal holiness perishes, and with it the external; but if turned to what is true, its holiness remains. Of this however more will be said in the following pages. That the spiritual sense would be opened at this time, is meant by John's seeing heaven open, and then seeing the white horse; and also by his seeing and hearing that an angel standing in the sun called all together to a great supper (Apoc. xix. 11–18). But that for a long time it would not be acknowledged, is meant by the beast and by the kings of the earth who were to make war with Him

who sat upon the white horse (Apoc. xix. 19); as also by the dragon, that he persecuted the woman who brought forth the son, even into the wilderness, and there cast forth from his mouth waters as a flood that he might drown her (Apoc. xii. 13–17).

208. (5.) *The spiritual sense of the Word will not be given to any one hereafter who is not in genuine truths from the Lord.* The reason is that no one can see the spiritual sense except from the Lord alone, and unless he is in Divine truths from the Lord; for the spiritual sense of the Word treats of the Lord alone and of His kingdom; and that is the sense in which His angels in heaven are, for it is His Divine truth there. A man can violate this if he has a knowledge of correspondences, and wishes by it to investigate the spiritual sense of the Word from His own intelligence; for by means of some correspondences known to him he can pervert that sense, and force it to confirm even what is false; and this would be doing violence to Divine truth, and thus also to heaven in which it has its home. If therefore any one wishes from himself and not from the Lord to open that sense, heaven is closed; and when it is closed man either sees nothing of truth, or becomes spiritually insane. The reason also is that the Lord teaches every one by the Word, and He teaches him from the knowledges which are with the man, and does not infuse new ones immediately. So if man is not in Divine truths, or if he is in only a few truths and at the same time in falsities, he may by these falsify the truths, as is also done by every heretic with the sense of the letter of the Word. Lest therefore any one should enter into the spiritual sense, and should pervert the genuine truth which is of that sense, guards are placed by the Lord, which are meant in the Word by cherubim.

209. (6.) *Wonderful things concerning the Word, from its spiritual sense.* In the natural world no wonderful things exist from the Word, because the spiritual sense does not there appear, nor is it inwardly received by man, such as

it is in itself; but in the spiritual world wonderful things appear from the Word because all there are spiritual, and spiritual things affect the spiritual man as natural things the natural man. The wonderful things which come forth in the spiritual world from the Word are many, a few of which I will here mention. The Word itself in the shrines of the temples there, shines before the eyes of angels like a great star, and sometimes like the sun; and also from the bright radiance round about it there appear as it were most beautiful rainbows; this happens as soon as a shrine is opened. That the truths of the Word each and all are shining, was made evident to me from this, that when any single verse of the Word is written upon paper, and this is thrown into the air, the paper itself shines in the form in which it was cut; and thus spirits are able to produce by the Word various shining forms, even those of birds and fishes. And, what is still more wonderful, when any one strokes the face, the hands, or the clothes which he has on, with the open Word, touching them with its writing, the face itself, the hands, and the clothes shine, as if he were standing in a star, surrounded with its light. This I have often seen and wondered at; from which it was plain to me whence it was that the face of Moses shone when he brought the tables of the covenant down from mount Sinai.

Besides these, there are many other wonderful things there which are from the Word, as for instance, if any one who is in falsities looks at the Word as it lies in the holy place, thick darkness spreads before his eyes, and then the Word appears to him black, and sometimes as if covered over with soot; and if he also touches the Word, there comes an explosion with a crash, and he is thrown to a corner of the room, and for a brief hour he lies there as if dead. If something from the Word is written on paper by one who is in falsities, and the paper is thrown up toward heaven, then in the air between his eye and heaven there comes a similar explosion, and the paper is torn to atoms and van-

ishes. The same takes place if the paper is thrown toward an angel who stands near: this I have often seen. From this it was plain to me that those who are in falsities of doctrine have no communication with heaven by means of the Word; but that their reading is dispersed in the way, and perishes like gunpowder enclosed in paper, when set on fire and thrown into the air. The contrary happens with those who are in truths of doctrine from the Lord through the Word: their reading of the Word penetrates even into heaven, and makes conjunction with angels there. Angels themselves, when they descend from heaven to discharge any duty below, appear encompassed with little stars, especially about the head; which is a sign that Divine truths from the Word are in them.

Furthermore, in the spiritual world there are things similar to those which are upon earth, but every thing there is from a spiritual origin; so there are also gold and silver, and precious stones of every kind, and their spiritual origin is the sense of the letter of the Word. Therefore in the Apocalypse the foundations of the wall of the New Jerusalem are described by twelve precious stones; the reason being that by the foundations of its wall are signified the doctrines of the New Church, from the sense of the letter of the Word. For the same reason there were in Aaron's ephod twelve precious stones, called *Urim* and *Thummim*, and by means of these answers were given from heaven. Besides these, there are many other wonderful things from the Word that concern the power of truth there, which is so immense that if described it would surpass all belief. For the power is such as to overturn mountains and hills there, to remove them far away, and cast them into the sea; beside many other things. In short, the power of the Lord from the Word is infinite.

III. The sense of the letter of the Word is the basis, the containant, and the support of its spiritual and celestial senses.

210. In every thing Divine there is a first, a mediate, and an ultimate; and the first goes through the mediate to the ultimate, and so exists and subsists: hence the ultimate is the basis. The first is also in the mediate, and through the mediate in the ultimate; thus the ultimate is the containant. And because the ultimate is the containant and the basis, it is also the support. Learned men understand that these three may be named end, cause, and effect; and also *esse* to be, *fieri* to become, and *existere* to exist; and that the end is the *esse*, the cause the *fieri*, and the effect the *existere;* consequently, that in every complete thing there is a trine, which is called the first, the mediate, and the ultimate; also end, cause, and effect. When these things are comprehended, it is also comprehended that every Divine work is complete and perfect in the ultimate; and, likewise, that the all is in the ultimate, because in it the first and the mediate are together.

211. It is from this, that by three, in the Word, in the spiritual sense is understood what is complete and perfect, and also all together; and because this is the signification of that number, it is used in the Word whenever any such thing is designated, as in these passages: Isaiah went naked and barefoot *three years* (Isa. xx. 3). Jehovah called Samuel *three times*, and Samuel ran *three times* to Eli, and Eli the *third time* understood (1 Sam. iii. 1–8). Jonathan told David to hide himself in the field *three days*, and Jonathan afterwards shot *three arrows* on the side of a stone; and David then bowed himself *three times* before Jonathan (xx. 5, 12–42). Elijah stretched himself *three times* upon the widow's son (1 Kings xvii. 21). Elijah commanded that they should pour water upon the burnt-offering *three times*

(xviii. 34). Jesus said that the kingdom of the heavens is like unto leaven, which a woman took and hid in *three measures of meal*, till the whole was leavened (Matt. xiii. 33). Jesus said to Peter, that he would deny Him *three times* (xxvi. 34). Jesus said *three times* to Peter, Lovest thou Me? (John xxi. 15–17). Jonah was in the belly of a whale *three days and three nights* (Jon. i. 17). Jesus said, Destroy this Temple, and I will raise it up in *three days* (John ii. 19: Matt. xxvi. 61). Jesus, in Gethsemane, prayed *three times* (Matt. xxvi. 39–44). Jesus rose again the *third day* (Matt. xxviii. 1): besides many other places where the number three is used; and it is used where a work finished and perfect is treated of, because this is what is signified by that number.

212. There are three heavens, highest, middle, and lowest. The highest heaven makes the Lord's celestial kingdom, the middle His spiritual kingdom, and the lowest His natural kingdom. Just as there are three heavens, so there are three senses of the Word, the celestial, the spiritual, and the natural; with which also those things agree which were said above (n. 210), namely that the first is in the mediate, and through the mediate in the ultimate; just as the end is in the cause, and through the cause in the effect. The nature of the Word is thus manifest, namely, that in the sense of its letter, which is natural, there is an interior sense which is spiritual, and in this an inmost sense which is celestial; and thus that the ultimate sense, which is natural and is called the sense of the letter, is the containant, and so the basis and support, of the two interior senses.

213. From this it follows that the Word without the sense of its letter would be like a palace without a foundation, thus like a palace in the air and not upon the ground, which would be only the shadow of a palace that would vanish away; also that the Word without the sense of its letter would be like a temple in which are many holy things, and in the midst of it the shrine, but without roof or wall, which

contain it; and if these were wanting, or if they were taken away, its holy things would be plundered by thieves, and violated by the beasts of the earth and the birds of heaven, and thus they would be dissipated. It would also be like the tabernacle of the children of Israel in the wilderness, in the inmost part of which was the ark of the covenant, and in the middle the golden candlestick, the golden altar, on which was the incense, and also the table upon which the show bread was placed — without its ultimates, which were the curtains, veils, and pillars. Indeed the Word without the sense of its letter would be like the human body without its coverings which are called skins, and without its supports which are called bones; without both of which all the inner parts of it would fall asunder. It would also be like the heart and the lungs in the thorax without their covering which is called the pleura, and their supports which are called ribs; or like the brain without its coverings which are called the dura and pia mater, and without its general covering, containant, and support, which is called the skull. So would it be with the Word without the sense of its letter; wherefore it is said in Isaiah that *Jehovah creates upon all the glory a covering* (iv. 5).

IV. Divine truth, in the sense of the letter of the Word, is in its fulness, in its holiness, and in its power.

214. The Word in the sense of the letter is in its fulness, in its holiness, and in its power, because the two prior or interior senses, which are called the spiritual and the celestial, are together in the natural sense, which is the sense of the letter (as above, n. 210 and 212); but how they are together shall be further told. There are in heaven and in the world successive order and simultaneous order. In successive order one thing succeeds and follows another, from highests even to lowests; but in simultaneous order

one thing is next to another from the inmost even to the outermost. Successive order is like a column, with steps from the summit to the base; while simultaneous order is like a work cohering within its circumferences, from the centre even to the outermost surface. It shall now be told how successive order becomes simultaneous order in the ultimate, as follows: the highests of successive order become the inmosts of simultaneous order, and the lowests of successive order become the outmosts of simultaneous order; by comparison, as a column of steps subsiding becomes a body coherent in a plane. Thus from the successive is formed the simultaneous, and this in all things and each of the natural world, and in all things and each of the spiritual world; for there are everywhere a first, a mediate, and an ultimate; and the first tends and passes through the mediate to its ultimate. But it must be well understood that there are degrees of purity, according to which either order is determined. Now for the Word: the celestial, the spiritual, and the natural, proceed from the Lord in successive order; and in the ultimate they are in simultaneous order; so then the celestial and the spiritual senses of the Word are together in its natural sense. When this is comprehended, it may be seen how the natural sense of the Word is the containant, the basis, and the support of its spiritual and celestial senses; also how the Divine good and the Divine truth in the sense of the letter of the Word are in their fulness, holiness, and power. From all this it may be evident that the Word is the Word itself in its sense of the letter; for inwardly in this there is spirit and life. This is what the Lord says in John: *The words that I speak unto you they are spirit and they are life* (vi. 63); for the Lord spake His words in the natural sense. The celestial and the spiritual senses without the natural sense are not the Word, for they are like spirit and life without a body; and they are (as above, n. 213) like a palace without a foundation.

215. The truths of the sense of the letter of the Word

are in part not naked truths, but appearances of truth, and like similitudes and comparisons are taken from such things as are in nature, and thus such as have been accommodated and adapted to the apprehension of the simple and also of children. But as they are at the same time correspondences, they are the receptacles and abodes of genuine truth; and they are the vessels which contain them, as a crystal cup contains noble wine, and as a silver dish contains wholesome food; and they are like garments used for clothing, as swaddling-clothes wrap an infant, and as becoming dresses clothe a maiden; they are also like the knowledges of the natural man, which comprise within them the perceptions and affections of spiritual truth. The naked truths themselves, which are enclosed, contained, clothed, and comprised, are in the spiritual sense of the Word, and the naked goods are in its celestial sense. But this may be illustrated from the Word: Jesus said, *Woe unto you, scribes and Pharisees, because ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside of them may be clean also* (Matt. xxiii. 25, 26). Here the Lord spake by similitudes and comparisons, which are at the same time correspondences; and when He said cup and platter, by cup is not only meant but is also signified the truth of the Word; for by the cup is meant wine, and truth is signified by wine, but by the platter is meant food, and good is signified by food. Therefore to cleanse the inside of the cup and of the platter signifies to purify the interiors of the mind, which are of the will and the thought, by the Word; that the outside may thus be clean signifies that the exteriors, which are works and speech, are thus purified; for these derive their essence from the will and the thought. Again: Jesus said, *There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain poor man, named Lazarus, who was laid at his*

gate, full of sores (Luke xvi. 19, 20). Here also the Lord spake by similitudes and comparisons, which were correspondences and contained spiritual things. By the rich man is meant the Jewish nation, which is called rich because it had the Word, in which are spiritual riches. By the purple and fine linen with which he was clothed, are signified the good and truth of the Word — by the purple its good and by the fine linen its truth. By faring sumptuously every day is signified their delight in having the Word, and in hearing from it many things in the temples and synagogues. By the poor man Lazarus are meant the Gentiles, because they had not the Word. That they were despised and rejected by the Jews, is meant by his being laid at the rich man's gate. By his being full of sores, is signified that the Gentiles from ignorance of the truth were in many falsities. The Gentiles are meant by Lazarus because the Gentiles were loved by the Lord, as the Lazarus who was raised from the dead was loved by Him (John xi. 3, 5, 36), and is called His friend (xi. 11), and sat at table with the Lord (xii. 2). From these two passages it is plain that the truths and goods of the sense of the letter of the Word are as vessels and as garments for the naked good and truth which lie concealed in the spiritual and the celestial senses of the Word. Since the Word is such in the sense of the letter, it follows that they who are in Divine truths and in the belief that the Word inwardly in its bosom is Divine holiness, and still more they who are in the belief that the Word is such from its spiritual and celestial senses, see Divine truths in natural light, while reading the Word in enlightenment from the Lord; for the light of heaven, in which the spiritual sense of the Word is, flows into the natural light in which the sense of the letter of the Word is, and illumines the intellectual of man, which is called the rational, and makes him see and acknowledge the Divine truths, both where they stand forth and where they lie concealed. These flow in with the light of heaven with some, even at times when they are unconscious of it.

216. Since the Word in its inmost bosom from its celestial sense is like a gentle flame which enkindles, and in its intermediate depth from its spiritual sense is like a light which enlightens, therefore in its ultimate from its natural sense the Word is like a transparent object receiving both, from the flame glowing like crimson, and from the light being white like snow. Thus it is comparatively like a ruby and a diamond, like a ruby from the celestial flame, and like a diamond from the spiritual light. Because the Word is such in the sense of the letter, therefore the Word in this sense is meant:—1. *By the precious stones of which the foundations of the New Jerusalem consisted.* 2. *Also by the Urim and Thummim on the ephod of Aaron.* 3. *And also by the precious stones in the garden of Eden, where the king of Tyre is said to have been.* 4. *As also by the curtains, veils, and pillars of the tabernacle.* 5. *In like manner by the externals of the temple at Jerusalem.* 6. *The Word in its glory was represented in the Lord when He was transfigured.* 7. *The power of the Word in ultimates was represented by the Nazirites.* 8. *Of the ineffable power of the Word.* But these are to be illustrated separately.

217. (1.) *The Truths of the letter of the Word are meant by the precious stones of which the foundations of the New Jerusalem consisted* (Apoc. xxi. 17–21). It was mentioned above (n. 209), that in the spiritual world there are precious stones as well as in the natural world, and that their spiritual origin is from the truths in the sense of the letter of the Word; this appears incredible, but still it is the truth. From this it is, that wherever precious stones are named in the Word, in the spiritual sense truths are meant. That the precious stones of which the foundations of the wall around the city New Jerusalem are said to be constructed, signify the truths of the doctrine of the New Church, follows from this, because by the New Jerusalem is meant the New Church as to doctrine from the Word; and so by its wall and the foundations of the wall nothing else can be meant than the

external of the Word, which is the sense of its letter; for this is the sense from which doctrine is, and by doctrine the church; and it is like a wall with foundations, which encloses and protects a city. Of the New Jerusalem and its foundations, we read: *The angel measured the wall of the city Jerusalem, a hundred forty and four cubits, which was the measure of a man, that is, of an angel. And the wall had twelve foundations, garnished with all manner of precious stones. The first foundation was jasper; the second sapphire; the third a chalcedony; the fourth an emerald; the fifth sardonyx; the sixth sardius; the seventh chrysolite; the eighth beryl; the ninth a topaz; the tenth a chrysoprasus; the eleventh a jacinth; the twelfth an amethyst* (Apoc. xxi. 17–20). That the foundations of the wall were twelve, and of as many precious stones, was because the number twelve signifies all the things of truth from good, here therefore all things of doctrine. But these things, as also those which precede and follow in that chapter, may be seen explained as to particulars, and confirmed by parallel passages from the Word, in our *Apocalypse Revealed.*

218. (2.) *The goods and truths of the Word in the sense of its letter are meant by the Urim and Thummim on the ephod of Aaron.* The Urim and Thummim were upon the ephod of Aaron, whose priesthood represented the Lord, as to the Divine good, and as to the work of salvation. The garments of his priesthood, or his garments of holiness, represented Divine truths from the Lord; the ephod represented Divine truth in its ultimate, and thus the Word in the sense of the letter, for this is Divine truth in its ultimate; the twelve precious stones, with the names of the twelve tribes of Israel, which were the Urim and Thummim, therefore represented Divine truths from Divine good in their whole complex. Concerning these things we read as follows in Moses: *They shall make the ephod of blue, and purple, scarlet double-dyed, and fine twined linen . . . afterward they shall make a breastplate of judgment, like the work of the ephod . . . and thou*

shalt fill it with a filling of stone, four rows of stone; a ruby, a topaz, and an emerald the first row; a chrysoprasus, a sapphire, and a diamond the second row; a jacinth, an agate, and an amethyst the third row; a beryl, a sardius, and a jasper the fourth row. . . . These stones shall be according to the names of the sons of Israel; there shall be the engravings of a signet for the twelve tribes according to their name . . . and Aaron shall bear upon the breastplate of judgment, the Urim and Thummim; and let them be upon Aaron's heart when he goeth in before Jehovah (Exod. xxviii. 6, 15, 17–21, 29, 30). What was represented by the garments of Aaron, his ephod, robe, tunic, mitre, and girdle, is explained in the *Heavenly Arcana*, published at London, where that chapter is unfolded, and where it is shown that by the ephod was represented Divine truth in its ultimate, that by the precious stones there were represented Divine truths translucent from good, by twelve arranged by fours all those truths from the first to the ultimate, by the twelve tribes all things of the church, by the breastplate Divine truth from Divine good in the universal sense, by the *Urim and Thummim*, the resplendence of Divine truth from Divine good in ultimates, for *Urim* is shining fire and *Thummim* is resplendence in angelic language, and integrity in the Hebrew; also that answers were given by variegations of light, and at the same time by tacit perception, or by a living voice; with much more. From which it may be evident that by these stones also were signified truths from good in the ultimate sense of the Word; nor are answers from heaven given by other means, because in that sense the Divine proceeding is in its fulness.

219. (3.) *Similar things are meant by the precious stones in the garden of Eden, where the King of Tyre is said to have been.* We read in Ezekiel, *King of Tyre, thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering; the ruby, the topaz, and the diamond; the beryl, the*

sardonyx, and the jasper; the sapphire, the chrysoprasus, and the emerald, and gold (xxviii. 12, 13). By Tyre in the Word is signified the church as to knowledges of good and truth, by king is signified the truth of the church, by the garden of Eden are signified wisdom and intelligence from the Word, by precious stones are signified truths translucent from good, such as are in the sense of the letter of the Word; and because these things are signified by those stones, therefore they are called his covering. That the sense of the letter covers the interiors of the Word may be seen above (n. 213).

220. (4.) *Goods and truths, in the ultimates, such as they are in the sense of the letter of the Word, were represented by the curtains, veils, and pillars of the tabernacle.* By the tabernacle built by Moses in the wilderness was represented heaven and the church; wherefore the form of it was shown by Jehovah on mount Sinai; consequently all the things which were in that tabernacle — the candlestick, the golden altar for incense, and the table upon which was the bread of presence — represented and signified the holy things of heaven and the church; and the holy of holies, where was the ark of the covenant, represented and thence signified the inmost of heaven and the church; and the Law itself, written upon the two tables, signified the Word; and the cherubs above it signified guards that the holy things of the Word might not be violated. Now because externals derive their essence from internals, and both of these derive theirs from the inmost, which in that case was the Law, therefore the holy things of the Word were represented and signified by all things of the tabernacle. Thus it follows that by the outmosts of the tabernacle — the curtains, veils, and pillars — which were coverings, containants, and supports, were signified the outmosts or ultimates of the Word, which are the truths and goods of the sense of its letter. Because those things were signified, therefore all the curtains and veils were made of fine-twined linen, and blue, and purple, and scarlet double-dyed, with cherubs (Exod. xxvi. 1, 31, 36).

What was represented and signified by the tabernacle and by all things in it, both generally and particularly, has been explained in the *Heavenly Arcana*, under that chapter of Exodus; and it is there shown that by the curtains and veils were represented the externals of heaven and the church, thus also the externals of the Word; that by the cotton or fine linen was signified truth from a spiritual origin, by hyacinthine blue truth from a celestial origin, by purple celestial good, by scarlet double-dyed spiritual good, and by cherubs the guards of the interiors of the Word.

221. (5.) *The same were represented by the externals of the temple at Jerusalem.* The reason is that by the temple, as well as by the tabernacle, was represented heaven and the church; but by the temple the heaven in which the spiritual angels are, and by the tabernacle the heaven where the celestial angels are. Spiritual angels are they who are in wisdom from the Word, but celestial angels are they who are in love from the Word. That by the temple at Jerusalem, in the highest sense, the Divine Human of the Lord was signified, He teaches in John: *Destroy this temple, and in three days I will raise it up . . . He spake of the temple of His Body* (ii. 19, 21); and where the Lord is meant, the Word also is meant, because He is the Word. Now because the interiors of the temple represented the interiors of heaven and the church, thus also of the Word, therefore its exteriors represented and signified the exteriors of heaven and the church, thus also of the Word, which are of the sense of its letter. Concerning the exteriors of the temple we read that they were built of whole stone not hewn, and of cedar within; and that all its walls were carved inside with cherubs, palm-trees, and open flowers; and that the floor was overlaid with gold (1 Kings vi. 7, 29, 30); by all of which are also signified the externals of the Word, which are the holy things of the sense of its letter.

222. (6.) *The Word in its glory was represented in the Lord when He was transfigured.* Of the Lord when trans-

figured before Peter, James, and John, we read that His face shone like the sun; and His raiment became as the light; and that Moses and Elias were seen talking with Him; and that a bright cloud overshadowed the disciples; and that a voice was heard from the cloud, saying, This is My beloved Son, hear ye Him (Matt. xvii. 1–5). I have been instructed that the Lord then represented the Word; by His face which shone like the sun, was represented the Divine good of His Divine Love; by the raiment which became like the light, the Divine truth of His Divine Wisdom; by Moses and Elias, the historic and the prophetic Word — by Moses the Word written through him, and the historic Word in general, and by Elias, all the prophetic Word; by the bright cloud which overshadowed the disciples, the Word in the sense of the letter; wherefore from it a voice was heard, saying, *This is My beloved Son, hear ye Him;* for no announcements and answers from heaven are ever made except by ultimates, such as are in the sense of the letter of the Word; for they are made by the Lord in fulness.

223. (7.) *The power of the Word in ultimates was represented by the Nazirites.* In the book of the Judges we read of Samson, that he was a Nazirite from his mother's womb, and that his power lay in his hair; moreover, Nazirite and Naziriteship also signify hair. That his power lay in his hair, he himself showed, when he said, *There hath not come a razor upon my head, for I have been a Nazirite from my mother's womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man* (Judges xvi. 17). It is not possible for any one to know why Naziriteship, which signifies hair, was instituted, and why Samson had strength from his locks, unless he knows what is signified in the Word by the head. By the head is signified the intelligence which angels and men have from the Lord by Divine truth; consequently by hair is signified intelligence in ultimates, or outmosts, from Divine truth. Because this was signified by hair, is was therefore a statute

for the Nazirites, that they should not shave the hair of their head, because it was the Naziriteship of God upon their head (Num. vi. 1–21); and therefore it was also a statute, that the high priest and his sons should not shave their heads, lest they should die, and lest wrath should come upon the whole house of Israel (Lev. x. 6). Since the hair, on account of this signification from correspondence, was so holy, therefore the Son of Man, who is the Lord as to the Word, is described even as to the hair, that it was white like wool, as white as snow (Rev. i. 14); and in like manner, the Ancient of Days (Dan. vii. 9). Since hair signifies truth in ultimates, and thus the sense of the letter of the Word, therefore in the spiritual world they who despise the Word become bald; and, on the other hand, they who have highly esteemed the Word and accounted it holy, appear with comely hair. It was owing to this correspondence that the forty-two boys were torn to pieces by two she-bears, because they called Elisha bald head (2 Kings ii. 23, 24); for Elisha represented the church as to doctrine from the Word, and she-bears signify the power of truth in ultimates. The power of Divine truth, or of the Word, is in the sense of its letter because the Word is there in its fulness, and the angels of both of the Lord's kingdoms and men are together in that sense.

224. (8.) *Concerning the ineffable power of the Word.* Scarce any one at this day knows that there is any power in truths; for truth is supposed to be only a word spoken by some one in authority, which ought therefore to be done; consequently, to be like mere breath from the mouth, or sound in the ear; when yet truth and good are the first principles of all things in both worlds, the spiritual and the natural; and by means of them the universe was created, and by means of them the universe is preserved, and also by means of them man was made; wherefore those two are the all in all. That the universe was created by the Divine truth, is openly said in John: *In the beginning was the Word, and the*

Word was God . . . all things that were made were made by it . . . and the world was made by it (i. 1, 3, 10). And in David, *By the Word of Jehovah were the heavens made* (Ps. xxxiii. 6). By the Word in both of these places is meant the Divine truth. Since the universe was created by this truth, therefore it is also conserved by it; for, as subsistence is perpetual existence, so conservation is perpetual creation. Man was made by the Divine truth because all things in man refer themselves to the understanding and the will; and the understanding is the receptacle of Divine truth, and the will of Divine good; consequently the human mind, which consists of those two principles, is no other than a form of Divine truth and Divine good, spiritually and naturally organized. The human brain is that form. And because the whole of man depends on his mind, all things in his body are dependencies, which are actuated by those two principles, and live from them. From what has been said it may now be evident why God came into the world as the Word, and became Man — that this was for the sake of redemption; for then God by the Human, which was Divine truth, put on all power and cast down the hells which had grown up even to the heavens where the angels were, subjugated them and reduced them to obedience to Himself; and this not by a spoken word, but by the Divine Word, which is the Divine truth: and afterward He opened a great gulf between the hells and the heavens, which no one from hell can cross. If any one attempts it, at the first step he is tortured like a serpent laid on sheets of hot iron, or on an ant-hill; for devils and satans, as soon as they have a scent of Divine truth, instantly precipitate themselves into the deep, and cast themselves into caverns, stopping them up so closely that not a crack may open. This is because their will is in evils and their understanding in falsities, thus in what is opposite to Divine good and Divine truth; and because the whole man consists of those two first principles of life, as before said, therefore they are so grievously and wholly over-

powered from head to foot, at the sense of what is opposite. From this it may be seen that the power of Divine truth is ineffable; and since the Word which is in the Christian Church is the containant of Divine truth in the three degrees, it is plain that it is that which is meant in John (i. 3, 10). That its power is ineffable, I could confirm by many proofs of experience in the spiritual world; but because they exceed belief, or appear incredible, I refrain from adding them; some however you may see recorded above (n. 209). Of these things this may now be given as a reminder:—The church which is in Divine truths from the Lord prevails over the hells, and is that of which the Lord said to Peter, *Upon this rock I will build My church, and the gates of hell shall not prevail against it* (Matt. xvi. 18). The Lord said this after Peter had confessed that He was the Christ, the Son of the living God (verse 16); this truth is there meant by the rock; for by rock everywhere in the Word is meant the Lord as to Divine truth.

V. The Doctrine of the Church is to be drawn from the Sense of the Letter of the Word, and confirmed by it.

225. It has been shown in the preceding articles that the Word in the sense of the letter is in its fulness, in its holiness, and in its power; and since the Lord is the Word, and is the First and the Last, as He says in the Apocalypse (i. 17), it follows that He is most fully present in that sense, and that He teaches and enlightens man from it. But these things shall be demonstrated in this order:—1. *Without doctrine the Word is not understood.* 2. *Doctrine is to be drawn from the sense of the letter of the Word and to be confirmed by it.* 3. *But the Divine truth which is of doctrine appears to none but those who are in enlightenment from the Lord.*

226. (1.) *Without doctrine the Word is not understood.* This is because the Word in the sense of the letter consists

solely of correspondences, in order that spiritual and celestial things may be together therein, and every word may be a containant and support for them. For this reason Divine truths in the sense of the letter are rarely naked, but clothed, and these are called appearances of truth; and there are many things accommodated to the apprehension of the simple, who do not lift their thoughts above such things as they see before their eyes; also some things which appear like contradictions, when yet there is no contradiction in the Word viewed in its own spiritual light; and furthermore, in some passages in the prophets, there are brought together names of places and persons from which no sense can be elicited. Since, then, the Word is such in the sense of the letter, it may be evident that it cannot be understood without doctrine. But let examples illustrate this. It is said that Jehovah repenteth (Exod. xxxii. 12, 14: Jon. iii. 9; iv. 2); and it is also said that Jehovah doth not repent (Num. xxiii. 19: 1 Sam. xv. 29). Without doctrine these statements do not agree. It is said that Jehovah visiteth the iniquity of the fathers upon the children unto the third and fourth generation (Num. xiv. 18); and it is also said that the father shall not die for the son, nor the son for the father; but every one in his own sin (Deut. xxiv. 16). By means of doctrine, these statements do not conflict, but are in agreement. Jesus says, *Ask, and it shall be given you; seek, and ye shall find; and to him that knocketh, it shall be opened* (Matt. vii. 7, 8; xxi. 21, 22). Without doctrine it might be supposed that every one is to receive what he asks; but from doctrine it is known that when man asks from the Lord, whatever he asks is given. This also the Lord teaches: *If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you* (John xv. 7). The Lord says: *Blessed are the poor, for theirs is the kingdom of God* (Luke vi. 20). Without doctrine it may be thought that heaven is for the poor, and not for the rich; but doctrine teaches that the poor in spirit are meant; for the Lord says:

Blessed are the poor in spirit, for theirs is the kingdom of the heavens (Matt. v. 3). Again the Lord says, *Judge not, that ye be not judged: with what judgment ye judge, ye shall be judged* (Matt. vii. 1, 2: Luke vi. 37). Without doctrine any one might be led to conclude that he ought not to judge concerning a wicked man, that he is wicked; but according to doctrine it is lawful to judge, but justly; for the Lord says, *Judge righteous judgment* (John vii. 24). Jesus says: *Be not ye called teacher; for One is your Teacher, even Christ. Call no man your father upon the earth; for One is your Father in the heavens. Neither be ye called masters; for One is your Master, even the Christ* (Matt. xxiii. 8–10). Without doctrine this would be, that it is not lawful to call any one teacher, father, or master; but from doctrine it is known that it is lawful in a natural sense, though not in a spiritual sense. Jesus said to the disciples, *When the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* (Matt. xix. 28). From these words it may be concluded that the Lord's disciples also are to judge, when yet they can judge no one. Doctrine therefore will reveal this arcanum by teaching that the Lord alone, who is omniscient and knows all hearts, is to judge and is able to judge; and that by His twelve disciples is meant the church as to all truths and goods which it has from the Lord through the Word. From which doctrine concludes that these are to judge every one — according to the words of the Lord in John (iii. 17, 18; xii. 47, 48). There are many other such statements in the Word, from which it is clearly manifest that the Word is not understood without doctrine.

227. The Word by doctrine is not only understood, but it also shines in the understanding; for doctrine is like a chandelier with lamps lighted; a man then sees more than he had seen before, and also understands what he had not understood before: what is obscure and discordant he either passes by unseen, or he sees and explains so that it

may accord with doctrine. That the Word is seen from doctrine, and is explained according to it, the experience of the Christian world witnesses. All the Reformed see the Word from their doctrine, and explain it according to their doctrine; so also the Papists from theirs, according to it; even the Jews from theirs, and according to it; consequently they see falsities from false doctrine, and truths from true doctrine. From this it is plain that true doctrine is like a lamp in the dark, and like a guide-post on the highway.

228. From these things it may be evident that they who read the Word without doctrine are in obscurity respecting every truth, and that their mind is wandering and uncertain, prone to errors, and also easily falling into heresies, which they embrace if favor or authority supports them and their reputation is not endangered; for to them the Word is like a chandelier without light, and they see many things as in the shade; and yet they see scarce any thing, for doctrine alone is the lamp. I have seen such examined by angels, and it was found that they could confirm from the Word whatever they would, and that they confirm especially the things which are of their love, and of the love of those whom they favor. But I saw them stripped of their garments, a sign that they were without truths: garments there are truths.

229. (2.) *Doctrine is to be drawn from the sense of the letter of the Word, and to be confirmed by it.* The reason is that the Lord is there present, and teaches and enlightens; for the Lord never operates except in fulness, and the Word is in its fulness in the sense of the letter, as was shown above; hence it is that doctrine should be drawn from the sense of the letter. The doctrine of genuine truth may also be fully drawn from the literal sense of the Word; for the Word in that sense is like a man clothed, whose face is bare, and his hands also bare. All the things which pertain to a man's faith and life, and thus to his salvation, are naked there, but the rest are clothed; and in many places where they are clothed, they shine through, as objects are seen by a woman

through a thin veil of silk before her face. As truths of the Word are multiplied from the love of them, and as by this they are arranged in order, they also shine and appear more and more clearly.

230. It may be believed that doctrine of genuine truth can be gathered by means of the spiritual sense of the Word, which is given through a knowledge of correspondences; but doctrine is not gathered through that sense, but only illustrated and corroborated; for, as was said before (n. 208), by some correspondences that are known a man may falsify the Word, in joining them together and applying them to confirm that which inheres in his mind from some principle that he has adopted. And besides, the spiritual sense is not given to any one except by the Lord alone; and it is guarded by Him as the angelic heaven is guarded, for heaven is in it.

231. (3.) *Genuine truth, which will be of doctrine, does not appear in the sense of the letter of the Word to any but those who are in enlightenment from the Lord.* Enlightenment is from the Lord alone, and is with those who love truths because they are truths, and who make them uses of the life; with others, enlightenment in the Word is not given. Enlightenment is from the Lord alone because the Word is from Him, and thus He is in the Word. They have enlightenment who love truths because they are truths, and who make them uses of life, because they are in the Lord, and the Lord in them; for the Lord is the Truth itself, as was shown in the chapter concerning the Lord; and the Lord is then loved, when man lives according to His Divine truths, thus when uses are performed from them, according to these words in John: *At that day ye shall know that ye are in Me, and I in you. He that hath My commandments and keepeth them, he it is that loveth Me . . . and I will love him, and will manifest Myself to him . . . and we will come to him, and make an abode with him* (xiv. 20, 21, 23). These are they who are in enlightenment when they read the Word, and with whom the Word gives light and is translucent. The

Word gives light and is translucent with them, because there are the spiritual and the celestial senses in every thing of the Word, and these senses are in the light of heaven; wherefore through these senses and their light the Lord flows into the natural sense of the Word, and into the light of it that is with a man. Hence the man acknowledges the truth from interior perception, and afterward sees it in his thought; and this as often as he is in affection for truth for the sake of truth; for from affection comes perception, from perception thought, and thus the acknowledgment which is called faith is effected.

232. The contrary is the case with those who read the Word from the doctrine of a false religion, and still more with those who confirm that doctrine from the Word, and this with a view to their own glory and to the riches of the world. With these the truths of the Word are as in the shadow of night, and falsities as in the light of day; they read truths but do not see them; and if they see their shadow they falsify them. These are they of whom the Lord says, that *they have eyes and see not, and ears but do not understand* (Matt. xiii. 14, 15). Therefore their light in spiritual things that are of the church becomes merely natural, and the sight of their mind like that of one who sees spectres in the bed while he is awaking, or like that of a sleep-walker who believes himself to be awake when he is sleeping.

233. It has been given me to converse with many after their death who believed that they should shine like stars in heaven, because, as they said, they esteemed the Word holy, often perused it, collected from it many things by which they confirmed the dogmas of their faith, and therefore were celebrated as learned men; from which they believed that they should be Michaels and Raphaels. But many of them were examined as to the love from which they studied the Word; and it was found that some studied it from the love of themselves, that they might be worshipped as leaders of the church; and some from the love of the world, that they

might gain riches; when these were also examined as to what they knew from the Word, it was found that they knew nothing of genuine truth from it, but only such as is called truth falsified, which in itself is putrid falsity, for in heaven it has a putrid smell; and it was said to them, that they had this because they themselves and the world were their ends when they read the Word, and not the truth of faith and the good of life. And when one's self and the world are ends, then the mind in reading the Word sticks fast in self and the world; and therefore men think continually from their selfhood, and this is in thick darkness as to all things of heaven and the church; in which state man cannot be lifted up by the Lord and raised into the light of heaven; consequently he cannot receive any influx from the Lord through heaven. I have also seen these persons admitted into heaven, and when they were there found to be without truths they were cast down; but still there remained with them pride in their own merit. It was otherwise with those who had studied the Word from an affection for knowing truth because it is truth and serves the uses of life, not only their own but also their neighbor's. I have seen these elevated into heaven, and so into the light in which Divine truth is there, and exalted at the same time into angelic wisdom and its happiness, in which the angels of heaven are.

VI. By the sense of the letter of the Word, there is conjunction with the Lord, and consociation with the angels.

234. There is conjunction with the Lord by the Word because He is the Word, that is, the Divine truth itself and the Divine good therein. The conjunction is by the sense of the letter because the Word in that sense is in its fulness, in its holiness, and in its power, as was shown above under that head. This conjunction does not appear to the man, but it is in the affection for truth, and in the perception of it.

By the sense of the letter there is consociation with the angels of heaven, because the spiritual sense and the celestial sense are within that of the letter, and the angels are in those senses — the angels of the Lord's spiritual kingdom in the spiritual sense of the Word, and the angels of His celestial kingdom in its celestial sense. These two senses are evolved from the natural sense of the Word while a man who regards the Word as holy is reading it. The evolution is instantaneous, and so also is the consociation.

235. That the spiritual angels are in the spiritual sense of the Word and the celestial angels in its celestial sense, has been made manifest to me by much experience. It has been given me to perceive that, while I have been reading the Word in the sense of its letter, communication has been made with the heavens, now with this society there, now with that. What I have understood according to the natural sense, spiritual angels have understood according to the spiritual sense, and celestial angels according to the celestial sense, and this instantly. And as this communication has been perceived some thousands of times, I have no doubt left concerning it. There are also spirits who are below the heavens and who abuse this communication, for they recite some passages from the sense of the letter of the Word, and immediately observe and note the society with which communication is effected, as I have often seen and heard. From these things it has been given me to know by living experience that the Word as to the sense of its letter is the Divine medium of conjunction with the Lord, and of consociation with the angels of heaven.

236. But let examples illustrate how from the natural sense the spiritual angels perceive their sense, and the celestial angels theirs, when man is reading the Word. Let four commandments of the Decalogue be examples:—The fifth commandment, *Thou shalt not kill:* by this a man understands not only to kill, but also to cherish hatred and breathe revenge even to the death: a spiritual angel for killing under-

stands acting the devil and destroying a man's soul; but a celestial angel for killing understands hating the Lord and the Word. The sixth commandment, *Thou shalt not commit adultery:* a man understands committing adultery to mean committing whoredom, doing obscene things, speaking lascivious words, and entertaining filthy thoughts; a spiritual angel understands for committing adultery, adulterating the goods of the Word, and falsifying its truths; but a celestial angel understands for committing adultery, denying the Lord's Divinity and profaning the Word. The seventh commandment, *Thou shalt not steal:* by stealing, a man understands stealing, defrauding, and taking away from the neighbor his goods under any pretext; a spiritual angel understands for stealing, depriving others of the truths and goods of their faith by falsities and evils; but a celestial angel understands for stealing, attributing to one's self what is the Lord's, and claiming to one's self His righteousness and merit. The eighth commandment, *Thou shalt not bear false witness:* by bearing false witness a man understands also lying and defaming; a spiritual angel understands for bearing false witness, saying and persuading others to believe falsity to be truth and evil to be good, and the converse; but a celestial angel understands for bearing false witness, blaspheming the Lord and the Word. From these examples it may be seen how the spiritual and the celestial senses are unfolded and drawn out from the natural sense of the Word, within which they are; and what is wonderful, the angels draw forth what is for them without knowing what the man is thinking. But still the thoughts of angels and of men make one by correspondence, as end, cause, and effect. Ends are also actually in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural kingdom; thus there is consociation of men with angels by means of the Word.

237. From the sense of the letter of the Word the spiritual angel draws out and calls forth what is spiritual, and the

celestial angel what is celestial, because they are agreeable to their quality and are homogeneous. That this is so may be illustrated by what is similar in the three kingdoms of nature, the animal, the vegetable, and the mineral. In the animal kingdom: from the food, when it has become chyle, the vessels draw out and call forth their blood, the nervous fibres their juice, and the substances which are the origins of the fibres their spirit. In the vegetable kingdom: a tree, with its trunk, branches, leaves, and fruit, stands on its root; and out of the soil by means of the root it extracts and calls forth a grosser juice for the trunk, branches, and leaves, a purer one for the pulp of the fruit, and the purest for the seeds within the fruit. In the mineral kingdom: in the bosom of the earth in some places there are minerals impregnated with gold, silver, copper, and iron; from the exhalations and effluvia from rocks, the gold, the silver, the copper, and the iron, respectively, derive their proper elements, brought around by the watery element.

238. The Word in the letter is like a casket, in which lie in order precious stones, pearls, and diadems; and when a man esteems the Word holy and reads it for the sake of the uses of life, the thoughts of his mind are, by comparison, like one who holds such a casket in his hand and sends it up to heaven; and it is opened in its ascent, and the precious things therein come to angels who are deeply delighted with seeing and examining them. This delight of the angels is communicated to the man, and makes consociation, and also a communication of perceptions. For the sake of this consociation with angels, and at the same time conjunction with the Lord, the Holy Supper was instituted, the bread of which in heaven becomes Divine good, and the wine becomes Divine truth, both from the Lord. Such correspondence is from creation, to the end that the angelic heaven with the church on earth, and in general the spiritual world with the natural world, may make one, and that the Lord may conjoin Himself with both at once.

239. The consociation of man with angels is effected by the natural or literal sense of the Word, for the further reason that there are in every man from creation three degrees of life, the celestial, the spiritual, and the natural; but man is in the natural as long as he is in the world, and is then so far in the angelic spiritual as he is in genuine truths, and so far in the celestial as he is in a life according to them; but still he does not come into the spiritual itself and the celestial itself, till after death, because these two are enclosed and stored up within his natural ideas; and so when the natural passes away by death, the spiritual and the celestial remain, and the ideas of his thought then come from them. From these things it may be evident that in the Word alone there is spirit and life, as the Lord says, *The words that I speak unto you, they are spirit and they are life* (John vi. 63). *The water that I shall give shall be a fountain of water, springing up into everlasting life* (iv. 14). *Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God* (Matt. iv. 4). *Labor for the meat which endureth unto everlasting life, which the Son of Man shall give unto you* (John vi. 27).

VII. The Word is in all the heavens, and from it is the wisdom of angels.

240. That the Word is in the heavens has been hitherto unknown; nor could it be made known so long as the church did not know that angels and spirits are men, in face and body altogether like men in our world; and that with them are things similar in all respects to those which are with men, with the sole difference that they are themselves spiritual, and all things that are with them are from a spiritual origin; while men in the world are natural, and all things with them are from a natural origin. As long as this lay hidden, it could not be known that the Word is also in the heavens, and that it is read by the angels there, and also by the spirits who

are beneath the heavens. But that this might not be hidden for ever, it has been granted me to be in company with angels and spirits, and to speak with them, and to see the things that are with them, and afterward to relate much which I have seen and heard; this has been done in the work concerning *Heaven and Hell*, published at London in the year 1758; from which it may be seen, that angels and spirits are men, and that with them in abundance are all things that are with men in the world. That angels and spirits are men, may be seen in that work (n. 73–77, and n. 453–456); that there are with them things similar to those with men in the world (n. 170–190); and also that with them there is Divine worship, and is preaching in their temples (n. 221–227); and that they have writings and also books (n. 258–264), and the Sacred Scripture or the Word (n. 259).

241. As regards the Word in heaven, it is written in a spiritual style, which is wholly different from the natural style. The spiritual style consists solely of letters, each of which involves some meaning; and there are little lines, curves, and dots over and between the letters and in them, which exalt the sense. With the angels of the spiritual kingdom the letters are similar to the type letters used in our world; and with the angels of the celestial kingdom they are with some similar to Arabic letters, and with some similar to the old Hebrew letters, but curved above and below, with marks over, between, and within, each of these also involving an entire meaning. As their writing is such, therefore the names of persons and places in the Word with them are indicated with signs, from which the wise understand what spiritual and celestial thing is signified by each name; as by Moses, the Word of God written through him, and in a general sense the historic Word; by Elias, the prophetic Word; by Abraham, Isaac, and Jacob, the Lord as to the Divine celestial, the Divine spiritual, and the Divine natural; by Aaron the priesthood of the Lord, and by David His royalty; by the names of the sons of Jacob, or of the twelve tribes of

Israel, the various things of heaven and the church, and similar by the names of the Lord's twelve disciples; by Zion and Jerusalem, the church as to doctrine from the Word; by the land of Canaan, the church itself; by the places and cities there, on this side and beyond the Jordan, various things which pertain to the church and its doctrine. It is similar with numbers: these are not in the copies of the Word in heaven, but, instead, the things to which the numbers correspond. From this it may be evident that the Word in heaven is, as to the literal sense, similar to our Word, and at the same time it corresponds to it, and that thus they are one. This is wonderful, that the Word in the heavens is so written that the simple understand it in simplicity, and the wise in wisdom; for there are many curves and marks over the letters, which, as before said, exalt the sense; the simple do not give attention to these, nor have they a knowledge of them, but the wise give attention to them, each according to his wisdom, even to the highest. A copy of the Word, written by angels inspired by the Lord, is kept with every larger society in its sacred repository, lest the Word should be changed anywhere as to even a point. The Word which is in our world is similar to the Word in heaven in this, that the simple understand it simply, and the wise wisely; but this comes in another way.

242. That angels have all their wisdom through the Word, they themselves acknowledge; for as far as they are in the understanding of the Word, so far they are in light. The light of heaven is Divine wisdom, which to their eyes is light. In the sacred repository in which a copy of the Word is kept, the light is flamy and bright, surpassing every degree of light which is outside of it in the heaven. The wisdom of the celestial angels surpasses that of the spiritual angels almost as the wisdom of the spiritual angels surpasses the wisdom of men; and this, because celestial angels are in the good of love from the Lord, and spiritual angels are in truths of wisdom from the Lord; and where the good of love is, there wis-

dom dwells at the same time; but where there are truths, there no more of wisdom dwells than there is of the good of love at the same time. This is the reason why the Word in the Lord's celestial kingdom is written differently from the Word in His spiritual kingdom; for, in the Word of the celestial kingdom the goods of love are expressed, and the marks are the affections of love; but in the Word of the spiritual kingdom the truths of wisdom are expressed, and the marks are interior perceptions of truth. From these things it may be concluded what wisdom lies hidden in the Word which is in the world, for in it lies hid all angelic wisdom, which is ineffable; and into which the man who is made an angel by the Lord through the Word, comes after death.

VIII. The church is from the Word, and it is such with man as is his understanding of the Word.

243. That the church is from the Word, is not a matter of doubt; for it has been shown above, that the Word is Divine truth (n. 189–192); that the doctrine of the church is from the Word (n. 225–233); and that by the Word there is conjunction with the Lord (n. 234–239); but that the understanding of the Word makes the church, may be called in question, since there are those who believe that they are of the church because they have the Word, read it, or hear it from a preacher, and know something of the sense of its letter; but how this and that in the Word is to be understood, they do not know, and some do not regard it as important; therefore it will here be shown that not the Word, but the understanding of it makes the church; and that the church is such as is the understanding of the Word with those who are in the church.

244. The church is according to the understanding of the Word, because the church is according to the truths of faith and the goods of charity, and these two are the universals.

which are not only spread through all the literal sense of the Word, but also lie hidden within, like precious things in a treasury. The things which are in its literal sense are apparent to every man, because they present themselves directly to the eye; but the things which lie hid in the spiritual sense are not apparent, except to those who love truths because they are truths and do goods because they are goods; to them the treasure is laid open, which the literal sense covers and guards; and these are they which essentially make the church.

245. That the church is according to its doctrine, and that doctrine is from the Word, is known; but still doctrine does not establish the church, but the soundness and purity of the doctrine, consequently the understanding of the Word. Nor does doctrine establish and make the special church with the individual man, but faith and a life according to it. So the Word does not establish and make the church in particular with a man, but a faith according to the truths, and a life according to the goods, which he derives from the Word and applies to himself. The Word is like a mine which contains in its depths gold and silver in all abundance; and like a mine in which lie hidden more and more interiorly stones more and more precious: these mines are opened according to the understanding of the Word. Without the understanding of the Word, as it is in itself, in its bosom and in its depth, it would no more make the church with man, than the mines in Asia would make a European rich; it would be different if he were one of the owners and workers. The Word with those who search for truths of faith and the goods of life from it, is like the wealth of the king of Persia, or of the emperor of the Moguls, or of China; and the men of the church are like officers placed over them, to whom permission is given to take for their use as much as they please; but they who only possess the Word and read it, and still do not seek genuine truths for faith and genuine goods for life, are like those who know from hearsay that

there are such great treasures there, but do not receive from them a single farthing. They who possess the Word, and derive from it no understanding of genuine truth and no will of genuine good, are like those who believe themselves to be rich, from having borrowed money of others, or from having in possession the farms, houses, and merchandize of others: that this is mere fantasy, every one sees. They are also like those who go dressed in fine clothes, and ride in gilded chariots, with attendants behind them and at the side, and couriers ahead, while yet nothing of this is their own property.

246. Such was the Jewish nation; and so because it possessed the Word, that nation was likened by the Lord to a rich man, who was clothed in purple and fine linen, and fared sumptuously every day; and yet he had not derived from the Word enough of good and truth to take pity on poor Lazarus, who lay at his door full of sores. That nation not only did not appropriate to itself any truths from the Word, but it appropriated falsities in such abundance that finally not any truth appeared to them; for truths are not only covered over by falsities, but they are also obliterated and rejected. It was for this reason that the Jews did not acknowledge the Messiah, though all the prophets had announced His coming.

247. In many places in the prophets, the church with the nation of Israel and Judah is described as utterly destroyed and reduced to nothing by their having falsified the meaning or understanding of the Word; for nothing else destroys the church. The understanding of the Word, both true and false, is described in the prophets by Ephraim, especially in Hosea; for Ephraim in the Word signifies the understanding of the Word in the church. Since the understanding of the Word makes the church, therefore Ephraim is called in the Word a dear son, and a pleasant child; also the firstborn (Jer. xxxi. 9, 20); the strength of the head of Jehovah (Ps. lx. 7; cviii. 8); mighty (Zech. x. 7); filled with the bow (ix. 13); and the sons of Ephraim are called armed, and

shooters with the bow (Ps. lxxviii. 9); for by the bow is signified doctrine from the Word fighting against falsities. Therefore, also, Ephraim was removed to the right hand of Israel, and blessed; and also he was accepted in the place of Reuben (Gen. xlviii. 5, 11, and the following verses). And therefore Ephraim, with his brother Manasseh, in the blessing of the sons of Israel by Moses, under the name of their father Joseph, was exalted above them all (Deut. xxxiii. 13–17). What the church is, when the understanding of the Word has been destroyed, is also described in the prophets by Ephraim, especially in Hosea, as in these passages: *Israel and Ephraim shall fall. . . . Ephraim shall be desolate. . . . Ephraim is oppressed and broken in judgment* (Hos. v. 5, 9, 11; also 12–14). *O Ephraim, what shall I do unto thee? . . . for thy goodness is as a morning cloud, and as the early dew it goeth away* (vi. 4). *They shall not dwell in the land of Jehovah; Ephraim shall return to Egypt, and they shall eat unclean things in Assyria* (ix. 3). The land of Jehovah is the church, Egypt is the knowledge of the natural man, Assyria is reasoning therefrom, from which two together the Word as to the interior understanding of it is falsified; therefore it is said that Ephraim shall return to Egypt and shall eat unclean things in Assyria. *Ephraim feedeth on wind, and followeth after the east wind. Every day he multiplieth lies and desolation; he maketh a covenant with Assyria, and oil is carried into Egypt* (Hos. xii. 1). To feed upon the wind, to follow after the east wind, and to multiply lies and desolation, is to falsify truths and thus destroy the church. Similar also is the signification of Ephraim's whoredom; for whoredom signifies the falsification of the understanding of the Word, that is, of its genuine truth; as in these passages: *I know Ephraim . . . he hath committed whoredom, and Israel is defiled* (Hos. v. 3). *I have seen a horrible thing in the house of Israel; there Ephraim committed whoredom, and Israel is defiled* (vi. 10). Israel is the church itself, and Ephraim is the understanding of the Word, from which and

according to which the church is; wherefore it is said, Ephraim committed whoredom, and Israel is defiled. Since the church with the nation of Israel and Judah was utterly destroyed by falsifications of the Word, therefore it is said of Ephraim, *Shall I give thee up, Ephraim? Shall I deliver thee up, Israel? Shall I make thee as Admah? Shall I set thee as Zeboim?* (Hos. xi. 8.) Now because the prophecy of Hosea, from the first chapter to the last, describes the falsification of the genuine understanding of the Word and the destruction of the church thereby, and because the falsification of truth is there signified by whoredom, therefore that prophet was commanded to represent that state of the church by taking to himself a harlot to wife, and begetting children by her (Hos. i.); and again he was commanded to take a woman who was an adulteress (iii.). These passages have been presented that it may be known and confirmed from the Word that the church is such as is the understanding of the Word in it; excellent and precious if the understanding is from genuine truths out of the Word, but destroyed, yea, filthy if from those that are falsified.

IX. In everything in the Word there is the marriage of the Lord and the church, and thence the marriage of good and truth.

248. That there is the marriage of the Lord and the church, and hence the marriage of good and truth in everything of the Word, has not hitherto been seen; nor could it be seen, because the spiritual sense of the Word has not before been disclosed, and the marriage cannot be seen except by that sense. For there are two senses in the Word, lying hid in the sense of its letter, the spiritual and the celestial. In the spiritual sense the things which are in the Word have relation chiefly to the church; and in the celestial chiefly to the Lord. And in the spiritual sense they also have relation to Divine truth, and in the celestial sense to Divine

good. Hence there is that marriage in the Word. But this does not appear except to one who, from the spiritual and celestial senses of the Word, knows the significations of the words and names; for some words and names are predicated of good, and some of truth, and some include both; and therefore without this knowledge, that marriage in every thing of the Word could not be seen. This is the reason why this arcanum has not been disclosed before. Because there is such a marriage in every thing of the Word, there are often two expressions in the Word which appear like repetitions of one thing. They are not repetitions, however, but one has reference to good and the other to truth, and both taken together make the conjunction of these, and thus one thing. From this also is the Divine holiness of the Word; for in every Divine work good is conjoined with truth, and truth conjoined with good.

249. It is said that in every thing of the Word there is the marriage of the Lord and the church, and hence the marriage of good and truth; because, where the marriage of the Lord and the church is, there also is the marriage of good and truth; the one being from the other. For when the church or the man of the church is in truths, then the Lord flows into his truths with good, and gives them life; or what is the same, when the man of the church is in the understanding of truth, then the Lord by the good of charity flows into his understanding, and so infuses life into it. In every man there are two faculties of life, which are called the understanding and the will: the understanding is the receptacle of truth and thence of wisdom, and the will is the receptacle of good and thence of charity. These two faculties must make one, that the man may be a man of the church; and they do make one when the man forms his understanding from genuine truths, which is done to appearance as by himself, and when his will is filled with the good of love, which is done by the Lord. Hence man has the life of truth and the life of good, the life of truth in the understanding and the

life of good in the will, which when united do not make two lives, but one life. This is the marriage of the Lord and the church, and also the marriage of good and truth in man.

250. That there are in the Word two expressions which appear as repetitions of the same thing, may be seen by readers who attend to it: as, brother and companion, poor and needy, waste and wilderness, void and emptiness, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment, and so on; which appear as synonymous, when yet they are not so. For brother, poor, waste, void, foe, sin, anger, nation, joy, mourning, and justice are predicated of good, and in the opposite sense, of evil; but companion, needy, wilderness, emptiness, enemy, iniquity, wrath, people, gladness, weeping, and judgment are predicated of truth, and in the opposite sense, of falsity. And yet to the reader who does not know this arcanum, it appears as if poor and needy, waste and wilderness, void and emptiness, and so on, are one thing, and yet they are not one, but they become one by conjunction. In the Word other things also are joined together, as fire and flame, gold and silver, brass and iron, wood and stone, bread and water, bread and wine, purple and fine linen, and so on; and this because fire, gold, brass, wood, bread, and purple are predicated of good; but flame, silver, iron, stone, water, wine, and fine linen are predicated of truth. So when it is said that they are to love God with the whole heart and with the whole soul, and that God is to create in man a new heart and a new spirit; for heart is predicated of the good of love, and soul and spirit of the truths of faith. There are also words, which because they partake of both good and truth are used by themselves, others not being joined with them. But these and many other things are apparent only to the angels, and to those who while in the natural sense are in the spiritual sense also.

251. It would be prolix to show from the Word that there are such dual expressions in it, appearing like repetitions of

the same thing; for it would take many pages to present them. But to remove doubt, I will adduce passages where nation and people, and where joy and gladness are mentioned together. Passages where nation and people are named: *Woe to the sinful nation, to the people laden with iniquity* (Isa. i. 4). *The people that walked in darkness have seen a great light; Thou hast multiplied the nation* (ix. 2, 3). *Ashur, the rod of Mine anger; I will send him against a hypocritical nation, against the people of My wrath will I give him a charge* (x. 5, 6). *It shall come to pass in that day, that the nations shall seek the Root of Jesse, which standeth for an ensign of the people* (xi. 10). *Jehovah, who smiteth the people with a plague not curable, ruling the nations with anger* (xiv. 6). *In that day shall the present be brought unto Jehovah Zebaoth, of a people scattered and peeled, and a nation meted out and trodden under foot* (xviii. 7). *The strong people shall honor Thee, the city of powerful nations shall fear Thee* (xxv. 3). *Jehovah will swallow up the covering over all people, and the veil over all nations* (xxv. 7). *Come near, ye nations, and hearken, ye people* (xxxiv. 1). *I have called thee for a covenant of the people, and for a light of the nations* (xlii. 6). *Let all the nations be gathered together, and let the people be assembled* (xliii. 9). *Behold, I will lift up My hand to the nations, and My standard to the people* (xlix. 22). *I have given Him for a witness to the people, a Leader and a Lawgiver to the people; behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee* (lv. 4, 5). *Behold a people cometh from the north country, and a great nation from the sides of the earth* (Jer. vi. 22, 23). *I will not cause thee to hear the calumny of the nations any more, neither shalt thou bear the reproach of the people any more* (Ezek. xxxvi. 15). *All people and nations shall worship Him* (Dan. vii. 14). *Let not the nations make a by-word of them, and say among the people, Where is their God?* (Joel ii. 17.) *The remnant of My people shall spoil them, and the residue of My nation shall inherit them* (Zeph. ii. 9). *Many*

people and numerous nations shall come to seek Jehovah in Jerusalem (Zech. viii. 22). *Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the nations* (Luke ii. 30–32). *Thou hast redeemed us by Thy blood, out of every people and nation* (Apoc. v. 9). *Thou must prophesy again over people and nations* (x. 11). *Thou shalt set me for the head of the nations; a people whom I had not known shall serve me* (Ps. xviii. 43). *Jehovah bringeth the counsel of the nations to nought; He overthroweth the thoughts of the people* (xxxiii. 10). *Thou makest us a proverb among the nations, a shaking of the head among the people* (xliv. 14). *Jehovah will subdue the people under us, and the nations under our feet . . . Jehovah hath reigned over the nations . . . the willing ones of the people are gathered together* (xlvii. 3, 8, 9). *The people shall confess Thee, and the nations shall be glad, for Thou shalt judge the people righteously, and lead the nations on the earth* (lxvii. 3, 4). *Remember me with the favor that Thou bearest unto Thy people, that I may be glad in the joy of Thy nation* (cvi. 4, 5): so in other places. Nations and people are mentioned together because by nations are meant those who are in good, and in the opposite sense those who are in evil; and by people those who are in truths, and in the opposite sense those who are in falsities. For this reason they who are of the Lord's spiritual kingdom are called people, and they who are of the Lord's celestial kingdom are called nations; for in the spiritual kingdom all are in truths and thence in intelligence, but in the celestial kingdom all are in goods and thence in wisdom.

252. It is the same with many other words, for example, where joy is mentioned gladness also is mentioned as in the following: *Behold joy and gladness, slaying an ox* (Isa. xxii. 13). *They shall obtain joy and gladness, sorrow and sighing shall flee away* (xxxv. 10; li. 11). *Gladness and joy are cut off from the house of our God* (Joel i. 16). *The voice of joy shall be taken away, and the voice of gladness* (Jer. vii. 34; xxv. 10).

The fast of the tenth shall be to the house of Judah joy and gladness (Zech. viii. 19). *Be glad in Jerusalem, and rejoice in her* (Isa. lxvi. 10). *Rejoice and be glad, O daughter of Edom* (Lam. iv. 21). *The heavens shall be glad, and the earth shall rejoice* (Ps. xcvi. 11). *Make me to hear joy and gladness* (li. 8). *Joy and gladness shall be found in Zion, confession and the voice of singing* (Isa. li. 3). *There shall be gladness, and many shall rejoice at his birth* (Luke i. 14). *I will cause to cease the voice of joy and the voice of gladness; the voice of the bridegroom and the voice of the bride* (Jer. vii. 34; xvi. 9; xxv. 10). *Again there shall be heard in this place the voice of joy, and the voice of gladness, and the voice of the bridegroom, and the voice of the bride* (xxxiii. 10, 11); and elsewhere. Both joy and gladness are named because joy is predicated of good and gladness of truth, or joy of love and gladness of wisdom; for joy is of the heart, and gladness of the spirit; or joy is of the will, and gladness is of the understanding. That there is the marriage of the Lord and the church in these words also, is plain from its being said, *The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride* (Jer. vii. 34; xvi. 9; xxv. 10; xxxiii. 10, 11): and the Lord is the bridegroom, and the church is the bride — that the Lord is the bridegroom may be seen in Matthew (ix. 15: Mark ii. 19, 20: Luke v. 34, 35); and that the church is the bride (Apoc. xxi. 2, 9; xxii. 17). Therefore John the Baptist said of Jesus, *He that hath the bride is the bridegroom* (John iii. 29).

253. On account of the marriage of Divine good and Divine truth in everything of the Word, in very many places Jehovah God, also Jehovah and the Holy One of Israel are said, as if they were two, when yet they are one; for by Jehovah is meant the Lord as to the Divine good of Divine love, and by God and by the Holy One of Israel is meant the Lord as to the Divine truth of the Divine wisdom. That Jehovah and God, and Jehovah and the Holy One of Israel, are mentioned in very many places in the Word, and yet

One is meant, may be seen above in the Doctrine concerning the Lord the Redeemer.

X. Heresies may be gathered from the sense of the letter of the Word, but it is hurtful to confirm them.

254. It was shown above that the Word cannot be understood without doctrine, and that doctrine is like a lamp, for the seeing of genuine truths; and this, because the Word was written solely by correspondences, whereby many things therein are appearances of truth, and not naked truths; and many things are written according to the capacity of the merely natural man, and yet so that the simple may understand them simply, the intelligent intelligently, and the wise wisely. Now because the Word is so written, the appearances of truth, which are truths clothed, may be taken for naked truths, that when confirmed become fallacies, which in themselves are falsities. From this, that appearances of truth have been taken for genuine truths and confirmed, have sprung all the heresies which have been and still are in the Christian world. Heresies themselves do not condemn men; but confirmations from the Word and by reasonings from the natural man, of the falsities in heresy, together with an evil life, condemn. For one is born into the religion of his country or of his parents, is initiated into it from infancy, and afterward retains it; nor can he withdraw himself from its falsities, on account both of affairs in the world, and of the weakness of the understanding in investigating truths of that kind; but to live wickedly, and to confirm falsities even to the destruction of genuine truth, this condemns. For one who remains in his religion, and believes in God, and if in Christendom believes in the Lord and esteems the Word holy, and from religion lives according to the commandments of the Decalogue, he does not swear to what is false; and therefore when he hears truths and in

his way has a perception of them, he can embrace them and so be led out of falsities; but not he who had confirmed the falsities of his religion, since confirmed falsity remains and cannot be rooted out; for a falsity after confirmation is as if one had sworn to it, especially if it coheres with the love of self or with the pride of one's own intelligence.

255. I have conversed with some in the spiritual world who lived many ages ago and confirmed themselves in the falsities of their religion, and I found that they still remained persistent in the same. I have also conversed with some there who were in the same religion, and thought as they did, but did not confirm its falsities in themselves; and I found that when instructed by the angels these rejected falsities and received truths; and that these were saved, but not the others. Every man after death is instructed by angels, and they are received who see truths and from truths falsities; but only those see truths who have not confirmed themselves in falsities, while they who have confirmed themselves are not willing to see truths; and if they see them, they turn themselves away, and then either ridicule or falsify them. The real cause of this is, that confirmation enters the will, and the will is the man himself, and it disposes the understanding to its pleasure; but bare knowledge only enters the understanding, and this has no authority over the will, and so is not in the man, except as one who stands in the hall, or in the door-way, and not yet in the house.

256. But this may be illustrated by an example. In many places in the Word anger, wrath, and vengeance are attributed to God; and it is said that He punishes, casts down into hell, tempts, and many such things. He who believes this in childlike simplicity, and therefore fears God, and is careful not to sin against Him, is not condemned for that simple belief. But he is condemned who confirms in himself those things so far as to believe that anger, wrath, revenge, and thus such things as are of evil, are in God, and that from anger, wrath, and revenge He punishes man and

casts into hell; because such a man has destroyed the genuine truth, which is, that God is love itself, mercy itself, and goodness itself; and being these, He cannot be angry, become wrathful, and take vengeance. These things are attributed to God, in the Word, because such is the appearance; and such things are appearances of truth.

257. That many other things in the sense of the letter of the Word are appearances of truth in which genuine truths lie concealed, and that it is not hurtful to think in simplicity and also to speak according to the appearances of truth, but that it is hurtful to confirm them, since by confirmation the Divine truth lying within is destroyed, may also be illustrated by an example in nature, which is presented because what is natural illustrates and teaches more clearly than what is spiritual. To the eye, the sun appears to revolve around the earth daily and also annually. The sun is therefore said to rise and set, making morning, noon, evening, and night; and also making the seasons of spring, summer, autumn, and winter; and thus days and years: when yet the sun stands motionless, for it is a fiery ocean, and the earth is made to revolve every day, and is carried round the sun every year. The man who from simplicity and from ignorance thinks that the sun is borne around the earth, does not destroy the natural truth, which is, that the earth rotates on its axis, and every year is borne along the ecliptic. But he who confirms the apparent motion of the sun by reasonings from the natural man, and still more he who does so by the Word because the sun is there said to rise and set, weakens the truth and destroys it; and afterward he can scarce see it, even if it were shown to the eye that the whole starry heaven is in like manner carried around every day and every year to all appearance, and not even one star is removed from its fixed place in relation to another. That the sun is moved is an apparent truth, but that it is not moved is the genuine truth; yet every one speaks according to the apparent truth, saying that the sun rises and sets; and

this is allowable, for he cannot do otherwise; but to think according to that apparent truth from confirmation, blunts and darkens the rational understanding.

258. It is hurtful to confirm the appearances of truth that are in the Word, since thereby fallacy arises, and thus the Divine truth lying within is destroyed, for the reason that the things in the sense of the letter of the Word communicate one and all with heaven. For, as was shown above, in all things and in each of the sense of its letter there is a spiritual sense, and this is opened while passing from man to heaven; and all things of the spiritual sense are genuine truths. When, therefore, man is in falsities and applies the sense of the letter to them, then falsities are therein; and when falsities enter, truths are dissipated, which is done on the way from man to heaven. It is by comparisons as when a sleek bladder filled with gall is thrown toward another, which is burst in the air before it comes to him, and the gall scattered about; whereupon the other, perceiving the air infected with the gall, turns himself away, and shuts his mouth, lest it should touch his tongue. It is also like a bottle enclosed with wicker-work of cedar, in which there is vinegar full of little worms; and the bottle is burst on the way, and its stench is perceived by the other, who from nausea then instantly fans it away, that it may not enter his nostrils. It is also like an almond in the shell, within which is a new-born worm instead of the kernel, and the shell is broken, and the little worm appears to be carried by the wind toward the eyes of another: that he turns himself away to avoid it, is plain of itself. It is similar with the reading of the Word by a man who is in falsities, and who applies to his falsities something of the sense of the letter of the Word, that it is then rejected on the way to heaven, lest any such thing should flow in and infest the angels; for falsity when it touches the truth, is like the point of a needle touching the fibril of a nerve or the pupil of the eye; that the fibril of the nerve instantly coils itself into a spiral and withdraws within

itself is known; as also that the eye at the first touch covers itself with the lids. From this it is plain that truth falsified takes away communication with heaven and closes it. This is why it is hurtful to confirm any false heresy.

259. The Word is like a garden which may be called a heavenly paradise, containing delicacies and delights of every kind; delicacies in its fruits, and delights in its flowers; in the middle of the garden are trees of life, and near them fountains of living water, and round about the garden are forest trees. The man who from doctrine is in Divine truths is in the middle, where the trees of life are, and he is in the actual enjoyment of its delicacies and delights; while the man who is not in truths from doctrine, but only from the sense of the letter, is in the circumference and sees only the trees of the forest. But he who is in the doctrine of a false religion, and has confirmed its falsity in himself, is not even in the forest, but is beyond it, on a sandy plain where there is not even grass. That such also is their state after death is shown in the work concerning *Heaven and Hell.*

260. Moreover it is to be known that the sense of the letter is a guard for the genuine truths which lie hidden within, that they may not be injured; and it is a guard in this respect, that this sense may be turned hither and thither, and explained according to one's apprehension, and yet without hurt or violence to its internal. For that the sense of the letter is understood in one way by one person and in a different way by another person, does no harm; but it does harm if a man introduces falsities that are contrary to Divine truths, which is done only by those who have confirmed themselves in falsities; violence is done to the Word by this. The sense of the letter guards against this being done, and it does so with those who are in falsities from religion and do not confirm its falsities. The sense of the letter of the Word as a guard is signified and also described in the Word by cherubs. This guard is signified by the cherubs which were placed at the entrance of the garden of Eden after Adam and

his wife were cast out — of which we read as follows: *When Jehovah God had driven out the man, He made cherubs to dwell at the east of the garden of Eden, and the flame of a sword turning itself hither and thither, to keep the way of the tree of life* (Gen. iii. 23, 24). What these words signify, no one can see unless he knows what is signified by cherubs, and what by the garden of Eden, and by the tree of life there: and then what by the flame of a sword turning itself hither and thither. These are severally explained in the *Heavenly Arcana* published at London, where that chapter is unfolded. It is there shown that by cherubs is signified a guard; by the way of the tree of life is signified entrance to the Lord, which men have through the truths of the spiritual sense of the Word; by the flame of a sword turning itself is signified Divine truth in ultimates, like the Word in the sense of the letter, which can be so turned. Similar is the meaning of the cherubs of gold placed upon the two ends of the mercy-seat, which was upon the ark in the tabernacle (Exod. xxv. 18–21). The ark signified the Word, because the Decalogue in it was the very basis of the Word; the cherubs there signified a guard, and therefore the Lord spake with Moses between them (Exod. xxv. 22; xxxvii. 9: Num. vii. 89); and He spake in the natural sense; for He does not speak with man, except in fulness, and Divine truth is in its fulness in the sense of the letter (see above, n. 214–224). Nor was any thing else signified by the cherubs upon the curtains of the tabernacle, and upon the veil (Exod. xxvi. 1, 31); for the curtains and veils of the tabernacle signified the ultimates of heaven and the church, and so also of the Word, as may be seen above (n. 220); in like manner by the cherubs carved on the walls and doors of the temple of Jerusalem (1 Kings vi. 29, 32, 35) (n. 221); and also by the cherubs in the new temple (Ezek. xli. 18–20). Since by cherubs was signified a guard that the Lord, heaven, and the Divine truth such as it is interiorly in the Word, may not be approached immediately, but mediately through ultimates,

therefore it is thus said concerning the king of Tyre: *Thou sealest up the sum, full of wisdom, and perfect in beauty; thou hast been in the garden of Eden, every precious stone was thy covering. . . . Thou, O cherub, art the outspreading of him that covereth . . . I have destroyed thee, O covering cherub, in the midst of the stones of fire* (Ezek. xxviii. 12–14, 16). By Tyre is signified the church as to knowledges of truth and good; and hence by the king of Tyre, the Word where and whence those knowledges are. That the Word in its ultimate is here signified by the king of Tyre, and a guard by cherub, is manifest; for it is said, *Thou sealest up the sum, every precious stone was thy covering . . . thou, cherub, art the outspreading of him that covereth;* as also, *O covering cherub.* By the precious stones, which are also named here, are meant those things which are of the sense of the letter (see above, n. 217, 218). Since by cherubs is signified the Word in the ultimates, and also a guard, it is therefore said in David, *Jehovah bowed the heavens, and came down, and rode upon a cherub* (Ps. xviii. 9, 10). *Shepherd of Israel, who sittest upon the cherubim, shine forth* (lxxx. 1). *Jehovah sitteth upon the cherubim* (xcix. 1). To ride upon cherubs, and to sit upon them, means upon the ultimate sense of the Word. The Divine truth in the Word and its quality are described by the four animals which are also called cherubim, in Ezekiel (i., ix., and x.); and also by the four animals in the midst of the throne, and near the throne (Apoc. iv. 6, and the following). See the *Apocalypse Revealed*, published by me at Amsterdam (n. 239, 275, 314).

XI. The Lord, in the world, fulfilled all the Word, and thereby became the Word, that is, the Divine truth, also in ultimates.

261. That the Lord in the world fulfilled all the Word, and that He thereby became Divine truth or the Word also in ultimates, is meant by these words in John: *And the Word*

became flesh, and dwelt among us, and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth (i. 14). To become flesh is to become the Word in ultimates. What the Lord was, as the Word in ultimates, He showed to the disciples when He was transfigured (Matt. xvii. 2, and following: Mark ix. 2, and following: Luke ix. 28 and following); and it is there said that Moses and Elias were seen in glory. By Moses is meant the Word which was written by him, and the historic Word in general; and by Elias the prophetic Word. The Lord as the Word in ultimates was also represented before John (Apoc. i. 13–16); where all things of the description of Him signify the ultimates of Divine truth or of the Word. The Lord had indeed been the Word or the Divine truth before, but in first principles; for it is said, *In the beginning was the Word, and the Word was with God*, and *God was the Word* (John i. 1, 2); but when the Word became flesh, then the Lord became the Word also in ultimates. It is from this that He is called the First and the Last (Apoc. i. 8, 11, 17; ii. 8; xxi. 6; xxii. 13: Isa. xliv. 6).

262. That the Lord fulfilled all things of the Word, is plain from the passages where it is said that the Law and the Scripture were fulfilled by Him, and that all things were finished as from these: Jesus said, *Think not that I am come to destroy the Law and the Prophets; I am not come to destroy, but to fulfil* (Matt. v. 17, 18). *Jesus entered into the synagogue, and stood up to read; and there was delivered unto Him the book of the prophet Esaias; and when He had opened the book, He found the place where it was written, The Spirit of Jehovah is upon Me, because He hath anointed Me; He hath sent Me to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the bound, and sight to the blind; to preach the acceptable year of the Lord.* Afterwards, closing the book, *He said, This day is this Scripture fulfilled in your ears* (Luke iv. 16–21). *That the Scripture might be fulfilled, he that eateth bread with Me, hath lifted up*

his heel upon Me (John xiii. 18). *And none of them is lost but the son of perdition, that the Scripture might be fulfilled* (xvii. 12). *That the Word might be fulfilled, which He spake, Of them whom Thou gavest Me, have I lost none* (xviii. 9). Jesus said to Peter, *Put up thy sword into its place; how then would the Scripture be fulfilled, that thus it must be? But this was done, that the Scripture might be fulfilled* (Matt. xxvi. 52, 54, 56). *The Son of Man goeth, as it is written of Him, that the Scriptures might be fulfilled* (Mark xiv. 21, 27, 49). *So the Scripture was fulfilled which said, He was numbered with the transgressors* (Mark xv. 28: Luke xxii. 37). *That the Scripture might be fulfilled, which saith, They parted among them My garments, and for My vesture they did cast lots* (John xix. 24). *After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled* (xix. 28). *When Jesus therefore had received the vinegar, He said, It is finished*, that is, It is fulfilled (xix. 30). *These things were done, that the Scripture should be fulfilled, A bone in Him shall ye not break; and again another Scripture saith, They shall look on Him whom they have pierced* (xix. 36, 37). That the whole Word was written concerning Him, and that He came into the world to fulfil it, He also taught the disciples before He went away, in these words which He spake unto them: *O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself* (Luke xxiv. 25–27). Moreover, Jesus said that *all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms* concerning Him (xxiv. 44, 45). That the Lord in the world fulfilled all the Word, even to its most minute particulars, is manifest from these His words: *Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled* (Matt. v. 18). From these things it may now be clearly seen, that by the

Lord's fulfilling all things of the law, is not meant that He fulfilled all the precepts of the Decalogue, but all the Word. That the law also means all the Word may be evident from these passages: *Jesus said, Is it not written in your law, I said, Ye are gods?* (John x. 34.) This is written in David (Ps. lxxxii. 6). *The people answered, We have heard out of the law, that Christ abideth for ever* (John xii. 34): this also is written in David (Ps. lxxxix. 29; cx. 4: Dan. vii. 14). *That the Word might be fulfilled that is written in their law, They hated Me without a cause* (John xv. 25): as also in David (Ps. xxxv. 19). *It is easier for heaven and earth to pass, than one tittle of the law to fail* (Luke xvi. 17). By the law there, as frequently elsewhere, is meant the whole Sacred Scripture.

263. How the Lord is the Word is understood by few; for it is thought that the Lord can enlighten and teach men by the Word, and yet cannot therefore be called the Word. But let it be known that every man is his will and his understanding, and so one is distinct from another; and since the will is the receptacle of love and thus of all the goods which are of that love, and the understanding is the receptacle of wisdom and thus of all things of truth which are of that wisdom, it follows that every man is his love and his wisdom; or, what is the same, his good and his truth. A man is not man from any thing else, and nothing else in him is man. With respect to the Lord, He is love itself and wisdom itself, thus good itself and truth itself, which He became by fulfilling all the good and all the truth which are in the Word. For he who thinks and speaks nothing but truth, becomes that truth; and he who wills and does nothing but good, becomes that good; and the Lord, because He fulfilled all the Divine truth and the Divine good which are in the Word, both what is in its natural sense and what is in its spiritual sense, became good itself and truth itself, and thus the Word.

XII. Before the Word which is in the world at this day, there was a Word which is lost.

264. That before the Word was given to the Israelitish nation through Moses and the prophets, worship by sacrifices was known, and they prophesied from the mouth of Jehovah, may be evident from what is related in the books of Moses. That worship by sacrifices was known, is evident from these things: — it was commanded that the sons of Israel should overthrow the altars of the nations, and break in pieces their images, and cut down their groves (Exod. xxxiv. 13: Deut. vii. 5; xii. 3). Israel in Shittim began to commit whoredom with the daughters of Moab, and they called the people to the sacrifices of their gods, and the people did eat (Num. xxv. 1–3). Balaam, who was from Syria, made them build altars and sacrificed oxen and sheep (xxii. 40; xxiii. 1, 2, 14, 29, 30). He also prophesied concerning the Lord, saying, That a Star should rise out of Jacob and a Sceptre out of Israel (xxiv. 17). And he prophesied from the mouth of Jehovah (xxii. 13, 18; xxiii. 3, 5, 8, 16, 26; xxiv. 1, 13). From which it is plain that there was among the nations Divine worship similar to the worship instituted by Moses with the Israelitish nation. That it was also before the time of Abraham, is clear from the words in Moses (Deut. xxxii. 7, 8); but more manifestly from this, that Melchizedek, king of Salem, brought out bread and wine, and blessed Abram; and that Abram gave him tithes of all (Gen. xiv. 18–20); and that Melchizedek represented the Lord, for he is called priest of the Most High God (Gen. xiv. 18); and it is said in David concerning the Lord, *Thou art a priest for ever, after the order of Melchizedek* (Ps. cx. 4). Hence it was that Melchizedek brought out bread and wine, as most holy things of the church, as they are the holy things in the Holy Supper. These and many other things are manifest proofs that before the Israelitish Word, there was a Word from which such revelations were made.

265. That there was a Word among the ancients, is evident from Moses, by whom it is mentioned and who took something from it (Num. xxi. 14, 15. 27–30); and that the historic parts of that Word were called *the Wars of Jehovah*, and its prophetic parts, *the Enunciations*. From the historic parts of that Word this passage was taken by Moses: *Wherefore it is said in the book of the Wars of Jehovah, At Vaheb in Suphah, and by the water-courses of Arnon, and by the ravines of the water-courses which go down to the dwelling-places of Ar and touch on the border of Moab* (Num. xxi. 14, 15). By the wars of Jehovah, in that Word as in ours, were meant and described the combats of the Lord with the hells, and His victories over them, when He should come into the world. The same combats are also meant and described in many places in the historic portions of our Word, as by the wars of Joshua with the nations of the land of Canaan, and by the wars of the judges and of the kings of Israel. From the prophetic parts of that Word, these passages were taken: *Wherefore the Enunciators say, Come into Heshbon; let the city of Sihon be built and strengthened; for there is a fire gone out of Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, and the lords of the high places of Arnon. Woe to thee, Moab; thou hast perished, O people of Chemosh; he hath given his sons that escaped, and his daughters, into captivity unto Sihon, king of the Amorite. With weapons have we destroyed them. Heshbon hath perished even unto Dibon, and we have laid them waste even to Nophah, which reacheth unto Medeba* (Num. xxi. 27–30). Translators say, "They that speak in proverbs," but they should be called Enunciators, or Prophetical Enunciations, as may be evident from the signification of the word *m'shalim* in the Hebrew tongue, which means not only proverbs, but also prophetic enunciations: as in Numbers (xxiii. 7, 18; xxiv. 3, 15), where it is said that Balaam uttered his enunciation, which was prophetic, and even concerning the Lord. His enunciation is called *mashal* in the singular. It may be added that

the things taken therefrom by Moses are not proverbs, but prophecies. That that Word was likewise Divinely inspired, is manifest from Jeremiah, where almost the same things are said: *A fire hath come forth out of Heshbon, and a flame from the midst of Sihon, which hath devoured the corner of Moab, and the crown of the head of the sons of tumult. Woe be unto thee, O Moab; the people of Chemosh have perished; for thy sons are taken captives, and thy daughters captives* (xlviii. 45, 46). Besides these, a prophetic book of the ancient Word, called *the Book of Jasher*, or the Book of the Upright, is mentioned by David and by Joshua; by David: *David lamented over Saul and over Jonathan, and made the inscription, To teach the sons of Judah the bow; behold it is written in the book of Jasher* (2 Sam. i. 17, 18). And by Joshua: *Joshua said, Sun, rest in Gibeon, and Moon, in the valley of Ajalon; is not this written in the book of Jasher?* (Josh. x. 12.)

266. From these things it may be evident that there was an ancient Word in the world, particularly in Asia, before the Israelitish Word. That this Word is preserved in heaven with the angels who lived in those ages, and also that at this day it is still among the nations in Great Tartary, may be seen in the third Relation following this chapter concerning the Sacred Scripture.

XIII. Those also who are out of the church, and have not the Word, have light by means of the Word.

267. Conjunction with heaven cannot be given unless there is somewhere on earth a church where the Word is, and the Lord is known by it; because the Lord is the God of heaven and earth, and without the Lord there is no salvation. That by the Word there is conjunction with the Lord and consociation with the angels, may be seen above (n. 234–239). It is enough that there be a church where the Word is; though it consist of comparatively few, still

by the Word the Lord is present in the whole world, for by it heaven is conjoined with the human race.

268. But how the presence and conjunction of the Lord and of heaven are given in all lands by means of the Word, must be told. The whole angelic heaven before the Lord is as one man, and so also is the church upon earth. That they also actually appear as a man, may be seen in the work concerning *Heaven and Hell* (n. 59–86). In that man, the church where the Word is read and the Lord is known by it, is as the heart and as the lungs; the Lord's celestial kingdom as the heart, and His spiritual kingdom as the lungs. As from these two fountains of life in the human body, all the other members, viscera, and organs subsist and live, so also it is from the conjunction of the Lord and heaven with the church by means of the Word, that all those subsist and live in all the earth who have a religion, worship one God, and live a good life, and who are thus in that man and have reference to the members and viscera that are outside of the thorax, in which are the heart and lungs. For the Word in the Christian Church is life from the Lord through heaven to all the rest, just as the life of the members and viscera of the whole body is from the heart and lungs. There is also similar communication. This also is the reason why the Christians among whom the Word is read constitute the breast of that man. They are also in the midst of all, and around them are the Papists; around these are the Mohammedans who acknowledge the Lord as the greatest prophet and as the Son of God; after these are the Africans; and the peoples and nations of Asia and the Indies make the outermost circumference.

269. That it is so in the whole heaven may be concluded from what is similar in each society of heaven; for each society is a heaven in a less form, which also is like a man. That it is so, may be seen in the work concerning *Heaven and Hell* (n. 41–87). In every society of heaven they who are in the middle have reference in like manner to the heart

and lungs, and with them is the greatest light; the light itself, and the perception of truth therefrom, extends itself from this middle toward the circumferences in every direction, thus to all who are in the society, and makes their spiritual life. It has been shown that when those who were in the middle and constituted the province of the heart and lungs, and with whom was the greatest light, were taken away, they who were around were in the shade as to the understanding, and then in so little perception of truth that they grieved; but as soon as the others returned, the light was seen, and they had perception of truth as before. Comparison may be made with the heat and light from the sun of the world, which give vegetation to trees and shrubs, even to those which are out of its direct rays and in the shade, provided the sun be risen. So with the light and heat of heaven, from the Lord as the sun there; which light in its essence is Divine truth, from which are all the intelligence and wisdom of angels and men. Therefore it is said of the Word, that it was with God and was God; that it enlighteneth every man that cometh into the world; and that the light shineth also in darkness (John i. 1, 5, 9). By the Word is there meant the Lord as to Divine truth.

270. From this it may be evident that the Word which is with the Protestants and the Reformed, enlightens all nations and peoples, by spiritual communication; also that it is provided by the Lord that there should always be on the earth a church where the Word is read, and that by it the Lord should be made known. When, therefore, the Word was almost rejected by the Papists, by the Lord's Divine providence the Reformation took place, whereby the Word was drawn from its concealment, as it were, and brought into use. When also the Word with the Jewish nation was wholly falsified and adulterated, and as it were made of no effect, then it pleased the Lord to descend from heaven, and to come as the Word, and to fulfil it, and thereby to restore and re-establish it, and again to give light to the inhabitants of the earth,

according to the words of the Lord: *The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up* (Isa. ix. 2: Matt. iv. 16).

271. Since it was foretold that at the end of this church, also, darkness would arise from not recognizing the Lord as the God of heaven and earth, and from the separation of faith from charity, lest the genuine understanding of the Word should thereby perish, and thus the church, it has therefore pleased the Lord now to reveal the spiritual sense of the Word, and to make manifest that the Word in that sense and from it in the natural sense contains things innumerable, by means of which the light of truth from the Word almost extinguished may be restored. That at the end of this church the light of truth would be almost extinguished, is foretold in many places in the Apocalypse, and it is also meant by these words of the Lord: *Immediately after the affliction of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then they shall see the Son of Man coming in the clouds of heaven, with glory and power* (Matt. xxiv. 29, 30). By sun here is meant the Lord as to love, by moon the Lord as to faith, by stars as to knowledges of truth and good, by the Son of Man the Lord as to the Word, by cloud the sense of the letter of the Word, by glory the spiritual sense of the Word and its transparence through the sense of its letter, and by power its power.

272. It has been given me to know by much experience that man has communication with heaven through the Word. While I read the Word through, from the first chapter of Isaiah to the last of Malachi, and the Psalms of David, and kept my thought on their spiritual sense, it was given me to perceive clearly that every verse communciated with some society of heaven, and thus the whole Word with the universal heaven; from which it was manifest that, as the Lord

is the Word, heaven also is the Word, since heaven is heaven from the Lord, and the Lord by the Word is the all in all of heaven.

XIV. If there were not a Word, no one would have a knowledge of God, of heaven and hell, of the life after death, and still less of the Lord.

273. Since they have also confirmed themselves in their opinion who insist that without the Word man would be able to know the existence of God, and also of heaven and hell, and the other things taught by the Word, it is therefore not allowable to argue with them from the Word, but from the natural light of reason; for they do not believe in the Word, but in themselves. From the light of reason then inquire, and you will find that there are two faculties of life in man, which are called the understanding and the will; and that the understanding is subject to the will, and not the will to the understanding; for the understanding merely teaches and shows what is to be done from the will. Therefore many who have acute genius and understand better than others the morals of life, still do not live according to them. It would not be so if they willed them. Inquire further and you will find that the will of man is his selfhood, and that this from nativity is evil, and that thence there is falsity in the understanding. When you have found out these things, you will see that man of himself does not wish to understand any thing but what is from his self-will; and that unless there be some other source whence he may know it, man from his self-will would not wish to understand any thing but what is of himself and the world. Whatever is above, is in thick darkness to him. Thus when he sees the sun, moon, and stars, if by chance he should then think of their origin, he could not think otherwise than that they exist of themselves. Could he raise his thoughts higher than many learned men in the world, who, though they know from th:

Word that God created all things, still acknowledge nature? What then would the same persons have thought if they had known nothing from the Word? Do you believe that the wise men of old, as Aristotle, Cicero, Seneca, and others, who wrote about God and about the immortality of the soul, took it first from their own understanding? No, but from others, by tradition from those who first gained their knowledge from the ancient Word, of which we have spoken above. Neither do writers on natural theology derive any such thing from themselves; but they merely confirm by rational deductions those things which they know from the church in which the Word is; and there may be some among them who confirm, and yet do not believe them.

274. It has been given me to see people who were born in islands, and who were rational as to civil affairs, but who knew nothing at all concerning God. In the spiritual world they appear like apes. But as they were born men, and thence in the capacity of receiving spiritual life, they are instructed by angels; and are made alive by means of knowledges concerning the Lord as Man. What man is of himself, appears evidently from those who are in hell, among whom are also some prelates and learned men who are not willing even to hear of God, and therefore cannot speak His name. I have seen them and conversed with them. And I have also conversed with those who went into a fire of anger and wrath when they heard any one speak of the Lord. Consider then what a man would be who had heard nothing about God, when such is the character of some who have talked about God, written about God, and preached about God. They are such from the will, which is evil; and this, as said before, leads the understanding and takes away the truth which is in it from the Word. If man had been able of himself to know that there is a God and that there is a life after death, why has he not known that man is man after death? Why does he believe that his soul or spirit is as the wind or the ether, and that it does not see with eyes, nor hear

with ears, nor speak with a mouth, until it is conjoined and reunited with its dead body and its skeleton? Suppose then a doctrine put forth from rational light alone, would it not be that one's self should be worshipped? as was done for ages, and also is done at this day by those who know from the Word that God alone is to be worshipped. There can be no other worship from man's self, not even the worship of the sun and moon.

275. That there has been religion from the most ancient times, and that the inhabitants of the world everywhere have known about God, and something about the life after death, has not been from themselves, or from their own intelligence, but from the ancient Word, of which we have spoken above (n. 264–266); and at a later period from the Israelitish Word. From these two Words religious systems emanated into the Indies and their islands, through Egypt and Ethiopia into the kingdoms of Africa, from the maritime parts of Asia into Greece, and thence into Italy. But because the Word could not be written otherwise than by representatives, which are such things in the world as correspond to heavenly things and thence signify them, therefore the religions of the gentile nations were turned into idolatries, and in Greece into fable; and the Divine attributes and properties into as many gods, over whom they made one supreme, whom they called Jove, perhaps from Jehovah. It is known that they had a knowledge of paradise, of the deluge, of sacred fire, and of the four ages, from the first or golden age to the last or iron age, as in Daniel (ii. 31–35).

276. They who believe themselves able, from their own intelligence, to acquire knowledge of God, of heaven and hell, and of the spiritual things which are of the church, do not know that the natural man viewed in himself is opposed to the spiritual, and therefore desires to extirpate the spiritual things which enter, or to involve them in fallacies, which are like worms that consume the roots of vegetables and the growing corn. They may be likened to men who dream

that they are seated on eagles and borne up on high, or on horses like Pegasus and flying over Mount Parnassus to Helicon; and they are actually like the Lucifers in hell, who still call themselves there sons of the morning (Isa. xiv. 12). And they are like the men who in the valley of the land of Shinar undertook to build a tower, the head of which should be in heaven (Gen. xi. 2–4); and they trust in themselves like Goliath, not forseeing that like him they may be prostrated by a sling-stone buried in the forehead. I will tell what lot awaits them after death: at first they become as if drunk, then like fools, and at last they become stupid and sit in darkness. Let them therefore beware of such madness.

277. To this I will add the following Relations. *First:*— One day in the spirit I wandered through various places in the spiritual world, for the purpose of observing the representations of heavenly things, which are there exhibited in many places. And in a certain house where there were angels, I saw great purses, in which silver was stored up in great abundance; and as they were open, it seemed as if every one might take from the silver there laid up, and even carry it off. But near the purses sat two young men who were guards. The place where the purses were stored appeared like a manger in a stable. In the adjoining room were seen modest maidens with a chaste wife; and near that room stood two little children, who it was said were not to be played with childishly, but were to be treated wisely. Afterward appeared a harlot, then a horse lying dead. Having seen these things, I was instructed that they represented the natural sense of the Word, in which is the spiritual sense. The great purses full of silver signified knowledges of truth in great abundance. That they were open and yet guarded by the young men, signified that every one could take therefrom knowledges of truth, but that care is taken lest any one violate the spiritual sense, in which are pure truths. The manger, as in a stable, signified spiritual nourishment for the

understanding; a manger has this signification, because a horse, which eats from it, signifies the understanding. The modest maidens who were seen in the adjoining room, signified affections for truth, and the chaste wife the conjunction of good and truth. The little children signified the innocence of wisdom; for the angels of the highest heaven, who are the wisest, appear at a distance like little children, from innocence. The harlot with the dead horse signified the falsification of truth by many at this day, by which all understanding of truth perishes: a harlot signifies falsification, and a dead horse no understanding of truth.

278. *Second Relation.* There was once sent down to me from heaven a little paper inscribed with Hebrew letters, but written as with the ancients, by whom those letters which at this day are in some part of straight lines, were inflected with little curves turning upward. And the angels who were then with me said that they learned entire meanings from the letters themselves, and that they knew them especially from the bendings of the lines and of the terminations of the letter; and they explained what they signified separately and what conjointly; saying that the H, which was added to the names of Abram and Sarai, signified the infinite and eternal. They also explained to me the meaning of the Word in the second verse of the thirty-second Psalm, from the letters or syllables alone; and the meaning of them in sum was, *that the Lord is also merciful to those who do evil.* They informed me that the writing in the third heaven consisted of letters inflected and variously curved, each one of which contained a certain meaning; and that the vowels there were for the tone, which corresponds to affection; also that in that heaven they could not utter the vowels *i* and *e*, but instead of them *y* and *eu;* and that the vowels *e*, *o*, and *u* were in use with them, because they have a full sound.* They also said that they do not pronounce any consonants hard, but soft; and that it is from this that certain Hebrew letters have a dot in

* In continental, not English, usage.

the centre to distinguish when hard and when soft; saying that hardness in letters is in use in the spiritual heaven, because there they are in truths, and truth admits what is hard, but not good, in which are the angels of the Lord's celestial kingdom, or of the third heaven. They also said that they had among them the Word written with letters inflected with little curves and terminations that were significative. From this it was manifest what these words of the Lord signify: *One jot or one tittle shall in no wise pass from the law till all be fulfilled* (Matt. v. 18); also these, *It is easier for heaven and earth to pass, than for one tittle of the law to fail* (Luke xvi. 17).

279. *Third Relation.* Seven years ago, when I was collecting the things which Moses wrote from the two books called the Wars of Jehovah and the Enunciations (Num. xxi.), certain angels were present, and said to me that those books were the Ancient Word, the historic parts of which were called the Wars of Jehovah, and the prophetic parts the Enunciations; and they said that that Word was still preserved in heaven, and in use among the ancients there who had that Word when they were in the world. The ancients with whom that Word is still in use in heaven were in part from the land of Canaan and the neighboring lands, as Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Sidon, Tyre, and Nineveh; the inhabitants of all which kingdoms were in representative worship, and consequently had a knowledge of correspondences. The wisdom of that time was from that knowledge, and by it men had interior perception and communication with the heavens. They who knew the correspondences of that Word were called wise and intelligent, and afterwards diviners and Magi. But because that Word was full of such correspondences as signified celestial and spiritual things remotely, and consequently began to be falsified by many, by the Divine providence of the Lord in course of time it disappeared, and another Word was given, written by correspondences not so remote, and this through the prophets among the children of Israel. In this Word

were retained many names of the places not only in the land of Canaan but also round about in Asia, all of which signified things and states of the church; but the significations were from the ancient Word. For this reason Abram was commanded to go into that land, and his posterity through Jacob were introduced into it.

Respecting that Ancient Word which was in Asia before the Israelitish Word, it is permitted to relate this unknown fact, that it is still preserved there among the people who live in Great Tartary. I have conversed with spirits and angels in the spiritual world who were from that country, who said that they possess a Word, and have possessed it from ancient times, and that they conduct their Divine worship according to this Word, and that it consists solely of correspondences. They said that in it also is the book of Jasher, which is mentioned in Joshua (x. 12, 13), and in the second book of Samuel (i. 17, 18); as also, that among them are the books called the Wars of Jehovah, and the Enunciations, which are mentioned by Moses (Num. xxi. 14, 15, and 27–30); and when I read in their presence the words which Moses had taken therefrom, they searched to see if they were there and found them. From this it was clear to me that the ancient Word is still among them. While conversing with them they said that they worship Jehovah, some as an invisible God, and some as visible. They further told me that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace, because the emperor of China is from their country; and also that their population is so great that they do not believe any region in the whole world to be more populous, which is also credible from the wall so many miles in length, which the Chinese built long ago as a safeguard against invasion from them. I have further heard from angels that the first chapters of Genesis, which treat of creation, of Adam and Eve, of the garden of Eden, and of their sons and posterity down to the flood, and also of Noah and his sons, are also in that Word; and were so transcribed

from it by Moses. The angels and spirits from Great Tartary appear in the southern quarter, on its eastern side, and are separated from others by dwelling in a higher expanse, and by their not admitting any one to come to them from the Christian world; and, if any ascend, by guarding them to prevent their going away. The cause of this separation is, that they possess another Word.

280. *Fourth Relation.* I once saw at a distance walks between rows of trees, and youths who had gathered there in groups; so many little companies conversing on the things of wisdom; this was in the spiritual world. I went toward them, and when I drew near I saw one whom the rest venerated as their primate, because he excelled them in wisdom. When he saw me he said, "I wondered when I saw you on your way hither, that now you came in sight, and now you dropped out of it, or that you were now seen by me and suddenly were not seen. Surely you are not in the same state of life as our people." Smiling at this, I answered, "I am not an actor nor a Vertumnus, but alternately I am now in your light and now in your shade; thus a stranger and also a native here." On this that wise one looked at me and said, "You speak strange and unusual things; tell me who you are." And I said, "I am in the world in which you were, and out of which you have come, which is called the natural world; and I am also in the world in which you now are, which is called the spiritual world. Consequently I am in a natural state, and at the same time in a spiritual state; in a natural state with men of the earth, and in a spiritual state with you; and when I am in the natural state, I am not seen by you; but when in the spiritual state, I am seen: that I am such, has been given by the Lord. To you, enlightened man, it is well known that a man of the natural world does not see a man of the spiritual world, nor the reverse; and so when I let my spirit into the body, I was not seen by you, but when I raised it out of the body, I was seen; and this comes from the distinction between the spiritual and the natural."

When he heard the words, the distinction between the spiritual and the natural, he said, "What distinction? Is it not as between the purer and the less pure? Thus, what is the spiritual but a purer natural?" And I answered, "The distinction is not of that kind; the natural can by no refining approximate the spiritual, so as to become spiritual; for the distinction is like that between prior and posterior, between which there is no finite ratio; for the prior is in the posterior, as cause in its effect; and the posterior is from the prior, as effect from its cause. It is for this reason that the one does not appear to the other." To this the wise one said, "I have meditated on this distinction, but hitherto in vain. Would that I might perceive it." And I said, "You shall not only perceive the distinction between the spiritual and the natural, but you shall also see it." And I then said, "You are in a spiritual state while with your associates, but in a natural state with me; for with your associates you speak in a spiritual language which is common to every spirit and angel, but with me you speak in my native tongue: for every spirit and angel, speaking with a man, speaks the man's own language; thus French with a Frenchman, Greek with a Greek, Arabic with an Arab, and so on. That you may know, therefore, the distinction between the spiritual and the natural as to languages, do this: Go to your companions, and there say something; and retain the words in memory, and come back, and utter them in my presence." He did so, and returned to me with the words in his mouth, and uttered them; and they were words altogether strange and foreign, which are not found in any language of the natural world. From this experiment several times repeated, it was clearly manifest that all in the spiritual world have a spiritual language which has nothing in common with any natural language; and that every man comes of himself into that language after death.

I once also learned by experience that the very sound of spiritual language differed so much from the sound of natu-

ral language, that even a loud spiritual sound could not be heard at all by a natural man, nor a natural sound by a spiritual man. Afterward I asked him and those standing around him to go in among their companions, and write some sentence upon paper, and then to come out to me with the paper and read it. They did so, and returned with the paper in the hand; but when they would read, they could not, because the writing consisted only of some letters of the alphabet with curves over them, each one of which was significative of some meaning pertaining to the subject. Because every letter in the alphabet is there significative of some meaning, it is manifest whence it is that the Lord is called the Alpha and the Omega. Going in again and again, writing and returning, they found that that writing involved and comprehended innumerable things which no natural writing could ever express; and it was said that this is so because the thoughts of the spiritual man are incomprehensible and ineffable to the natural man, and cannot be brought into other writing and into other language. Then as the bystanders were not willing to comprehend that spiritual thought so far exceeded natural thought as to be relatively ineffable, I said to them, "Make the experiment; enter into your spiritual society, and think of some thing, and retain it, and return and express it in my presence." And they entered, thought, retained, and came out; and when they would express the thing thought of, they could not; for they found no idea of natural thought adequate to any idea of purely spiritual thought, and so no words expressing it; for the ideas of thought become the words of speech. And afterward they went in again, and returned, and proved to themselves that spiritual ideas were supernatural, inexpressible, ineffable, and incomprehensible to the natural man; and because they are so supereminent, they said that spiritual ideas or thoughts, in comparison with natural, were ideas of ideas, and thoughts of thoughts; and that by them therefore were expressed qualities of qualities, and affec-

tions of affections; consequently that spiritual thoughts were the beginnings and the origins of natural thoughts. From this it was also manifest that spiritual wisdom is the wisdom of wisdom, thus inexpressible by any wise man in the natural world. Then it was said from a higher heaven that there is wisdom still more interior or higher, which is called celestial, the relation of which to spiritual wisdom is like the relation of this to natural wisdom; and that these flow in, in order, according to the heavens, from the Lord's Divine wisdom which is infinite. Thereupon the man speaking with me said, "This I see, because I have perceived it, that one natural idea is the containant of many spiritual ideas, and also that one spiritual idea is the containant of many celestial ideas. From this also follows the consequence, that what is divided does not become more and more simple, but more and more manifold, because it comes nearer and nearer to the Infinite, in which are all things infinitely."

After this I said to those present, "You see from these three experimental proofs what the distinction is between spiritual and natural, and also the cause why the natural man does not appear to the spiritual, nor the spiritual man to the natural, though both are in perfect human form, and from this form it seems to both as if they might see each other; but the interior things which are of the mind are what make that form, and the mind of spirits and angels is formed from spiritual things, and the mind of men, as long as they live in the world, from natural things." After this, a voice was heard from the higher heaven, saying to one who stood by, "Come up hither." And he went up and returned and said that the angels did not before know the differences between the spiritual and the natural, because there had not before been given any means of comparison with a man who was in both worlds at the same time; and the differences cannot be known without comparing and referring one to the other.

Before we separated, we conversed again on this subject, and I said, "These distinctions exist only from this, that you in the spiritual world are substantial and not material, and substantial things are the beginnings of material things. What is matter but a compounding of substances? You, therefore, are in first principles, and thus in single particulars; but we are in derivatives and in compounds; you are in particulars, but we in generals; and as generals cannot enter into particulars, so neither can natural things, which are material, enter into spiritual things, which are substantial; just as a ship's cable cannot enter or be drawn through the eye of a sewing needle, or as a nerve cannot be drawn into one of the fibres of which it consists. This now is the cause that the natural man cannot think the things which the spiritual man thinks, and therefore cannot speak them. Paul therefore calls the things which he heard from the third heaven ineffable. Add to this, that to think spiritually is to think without time and space, and that to think naturally is to think with time and space; for to every idea of natural thought there adheres something from time and space, but not to any spiritual idea. This is because the spiritual world is not in space and time, as the natural world is, but is in the appearance of these two; such difference is there in the thoughts and perceptions. Therefore you can think of the essence and omnipresence of God from eternity, that is, concerning God before the creation of the world, because you think of the essence of God without time, and of His omnipresence without space, and thus you comprehend such things as transcend man's natural ideas."

I then related that I once thought about the essence and omnipresence of God from eternity, that is, of God before the creation of the world; and because I was not yet able to remove spaces and times from the ideas of my thought, I became anxious, for the idea of nature entered instead of God; but it was said to me, "Remove the ideas of space and time, and you will see." And it was given me to remove them,

and I saw; and from that time I could think of God from eternity, but not at all of nature from eternity, because God in all time is without time, and in all space is without space; but nature in all time is in time, and in all space is in space; and nature with its time and space could not but have a beginning; not so God, who is without time and space; wherefore nature is from God, not from eternity but in time, together with its time and space.

281. *Fifth Relation.* Since it has been granted me by the Lord to be in the spiritual world and in the natural world at the same time, and therefore to speak with angels as with men, and thereby to have knowledge of the states of those who after death pass into that hitherto unknown world, for I have spoken with all my relations and friends, and likewise with kings and dukes, as also with learned men, who have met their fate, and this now continually for twenty-seven years, I am therefore able to describe from living experience the states of men after death, what they are with those who have lived well, and what with those who have lived wickedly. But here I shall only mention some things about the state of those who have confirmed themselves from the Word in falsities of doctrine, who are especially those who have done so in favor of justification by faith alone.

The successive states of these are as follows:—I. When they have died, and are reviving as to the spirit, which takes place generally on the third day after the heart has ceased to beat, they appear to themselves to be in a body like that in which they before were in the world, so much so that they do not know that they are not still living in the former world. Yet they are not in a material, but in a substantial body, which to their senses appears as if material, though it is not.

II. After some days they see that they are in a world where there are various societies formed, which world is called the world of spirits, and is midway between heaven and hell. All the societies there, which are innumerable, are

wonderfully arranged, according to their natural affections, good and evil. The societies arranged according to good natural affections communicate with heaven, and the societies arranged according to evil affections communicate with hell.

III. The novitiate spirit, or the spiritual man, is conducted and transferred into various societies, as well good as evil, and is explored as to whether he is affected by goods and truths, and how; or whether he is affected by evils and falsities, and how.

IV. If he is affected by goods and truths, he is led away from the evil societies and into good societies, and also into various ones until he comes into a society corresponding to his natural affection, and there he enjoys the good correspondent to that affection; and this until he puts off natural affection and puts on spiritual, and then he is taken up into heaven. But this takes place with those who in the world lived a life of charity and thus a life of faith also; which is, that they believed in the Lord and shunned evils as sins.

V. But they who have confirmed themselves in falsities by means of what is rational, especially by the Word, and so have lived no other than a merely natural, and thus an evil life, for evils accompany falsities and cling to them, these, because they are not effected by goods and truths, but by evils and falsities, are led away from the good societies, and are led into evil societies, and into various ones also, until they come into a society corresponding to the lusts of their love.

VI. But because in the world they feigned good affections in externals, though in their internals there were nothing but evil affections or lusts, they are kept by turns in externals; and they who in the world presided over large bodies, are appointed over societies here and there in the world of spirits, in offices general or limited according to the extent of the offices which they filled in their former life. But because they do not love what is true or what is just, and cannot be so far enlightened as to know what truth and justice are,

they are therefore after some days deposed. I have seen such transferred from one society to another, and an administration everywhere given them, but after a short time as often deposed.

VII. After frequent dismissions, some from weariness do not wish, and some from fear of loss of reputation do not dare, to seek for offices any more; they therefore withdraw and sit in sadness, and then are led away into a desert where are huts which they enter. There some work is given them to do, and as they do it they receive food; and if they do not do it, they are hungry and receive no food; and so necessity compels them. The food there is similar to the food in our world, but it is from a spiritual origin, and is given from heaven by the Lord to all according to the uses which they do; to the idle, because they are useless, none is given.

VIII. After a while they are disgusted with work, and then they leave the huts; and if they were priests, they wish to build. Then forthwith appear piles of cut stone, bricks, beams, boards, and also heaps of reeds and rushes, of clay, lime, and bitumen. When they see these, the lust of building is kindled, and they begin to construct a house, taking now a stone, now a timber, now a reed, now mud; and they put one upon another, without order, though in their view with order. But what they build up during the day falls down in the night; yet on the following day they gather from the rubbish what has fallen and build again, and this goes on till they are tired of building. This takes place from correspondence, because they have heaped up texts from the Word for confirming the falsities of faith, and their falsities build up the church in no other manner.

IX. Afterward from weariness they go away, and sit solitary and idle; and because food is not given from heaven to the idle, as already said, they begin to be hungry, and to think of nothing but how to get food and appease their hunger. When they are in this state, there come to them some of whom they ask alms; and these say, "Why do you thus sit

idle? Come with us to our houses, and we will give you work to do, and will feed you." And then they rise up gladly and go away with them to their houses; and there to each one is given his work, and for the work food is given. But because all those who have confirmed themselves in falsities of faith are not able to do works of good use, but only works of evil use, nor these faithfully but fraudulently and also unwillingly, therefore they leave their works, and only love to be in company, to talk, to walk about, and to sleep; and then because they cannot any longer be induced by their masters to work, they are therefore dismissed as useless.

X. When they are dismissed, their eyes are opened and they see a way leading to a certain cavern. When they come to it, a door is opened and they enter and ask whether there is food there; and when it is answered that there is, they ask leave to remain there, and it is said that they may; and they are let in and the door is shut after them. And then the overseer of the cavern comes and says to them, "You can go out no more; see your companions, they all labor, and as they labor, food is given them from heaven; I tell you this that you may know." And their companions also say, "Our overseer knows what work each one is fit for, and such he assigns to each one daily. Every day on which you do the work, food is given you; and if it is not done, neither food nor clothing is given. If any one does evil to another, he is cast to a corner of the cavern into a bed of accursed dust, where he is miserably tormented, and this until the overseer sees in him some sign of penitence; and then he is released and is ordered to do his work." And it is also told him, that every one is permitted after his work to walk, to converse, and afterward to sleep. And he is conducted further into the cavern, where there are harlots, of whom each one is permitted to take one to himself, and to call her his wife; but he is forbidden under a penalty to commit promiscuous whoredom. Of such caverns, which are noth-

ing but eternal work-houses, hell consists. It has been granted me to enter into some, and to see, in order that I might make it known; and they all appeared vile; nor did any one of them know who he was when in the world, or in what employment he was. But the angel who was with me told me that this one in the world was a servant, this a soldier, this an officer, this a priest, this one in a station of dignity, this one in opulence; and yet none of them know that they were not as now slaves and boon companions: and this for the reason that they had been interiorly alike, though outwardly unlike; and the interiors consociate all in the spiritual world.

As regards the hells in general: they consist solely of such caverns or work-houses, but those where satans are differ from those where devils are. They are called satans who have been in falsities and hence in evils, and they are called devils who have been in evils and hence in falsities. Satans in the light of heaven seem livid like corpses, and some black like mummies; but devils in the light of heaven seem dusky and fiery, and some black like soot; while in face and bodily form they all are monstrous. But in their own light, which is like that from burning charcoal, they appear not as monsters but as men. This is granted so that they may be in company together.

The Riverside Press
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